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## **A Pilot Study to Explore the Results from Learning a Self-empowered Energy Healing Technique as an Emotional Regulation Tool Intended to Improve Service Industry Leaders' Affect, Well-being, and Performance**

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A pilot study to explore the results from learning a  
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Master of Arts in Organizational Leadership Thesis

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A pilot study to explore results from learning  
a self-empowered energy healing technique as  
an emotional regulation tool  
intended to improve service industry leaders'  
affect, well-being, and performance

by  
Carolyn M. Dunow

A thesis submitted in partial fulfillment of the  
requirements for the degree of  
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Here's to the world for being such a fascinating playground. May everyone enjoy peace, love, and happiness!

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## **Abstract**

Positive emotions are requirements for jobs that demand interpersonal interactions. Stress can results in meeting these requirements if the expressed emotions do not match the felt emotions. This can impact the affect, well-being, and performance of leaders. Increased efforts are being made to understand and improve emotional regulation at work. Concurrently, science is providing evidence supporting the understanding of emotional disruptions and how energy healing can alleviate emotional disruptions. This pilot study followed leaders through four phases: a pre-intervention survey, education and experimentation with a self-empowered energy healing technique, post-intervention survey and appreciative inquiry interviews. While the energy healing technique took a matter of a few minutes to process, the participants in this study reported positive changes in their emotional and physical sensations, perspective-taking, positive-refocus, performance, or provided an element of control, both in letting go and having more control over their emotions. “Top transformers” in this study also reported deeper levels of engagement at work and at home as well as significant life changes. Future research may be conducted on the relationship between emotional sensations, physical sensations and physical well-being, the connection of these to leadership, as well as the relational elements of the Holistic Map of Well-Being which emerged from this study.

*Keywords:* emotional labor, emotional intelligence, emotional regulation, leaders, affective leadership, sustainable leaders, spirituality at work, energy healing, somatic healing, emotional trauma, engagement, resilience

## **Chapter 1: Purpose of the Proposed Research**

I believe the time has come to integrate energy healing as a means of emotional regulation in the workplace. The purpose of this research is to begin to understand how leaders' emotional status, well-being, and performance are influenced by emotional requirements at work and to explore the impact of learning a self-empowered energy healing technique on leaders' ability to improve their emotional status, well-being and performance. I fully agree with Schwartz & Simon when they stated: "Since everything is energy, it's only a matter of time before energy theory will be a part of everything and energy techniques will be applied to everything" (2007, p. 205). Now is the time to explore the introduction of this concept in a secular work environment. The intention of this exploratory study is to show where further research on this topic is indicated.

My journey with this concept began fifteen years ago. My experiences since then have shaped the direction of this study as well as the interpretation of the anticipated and unanticipated results. When I was thirty-two years old, as the director of clinical research and education for a large medical company and on top of that a self-proclaimed workaholic, I had two back-to-back health crises. First my doctor told me I had cancer, which was followed by a heart attack a few months later. It is interesting to note that the top two killers in America are cancer and heart disease (Heron, 2012)

I actually did not seek medical attention for the heart attack. At that time, the medical community did not understand heart disease in women and since I did not fit the profile I assumed it was simply anxiety. I did not realize that the event I experienced was actually a heart attack until years later when changes showed up on an electrocardiogram (EKG). As for the

cancer, I opted not to be treated. As a health professional, with expertise in critical care, I saw the worst of the worst of the adverse effects of treatments. I also knew, even at that time, that my body did not respond well to most medications; I typically experienced all of the side effects and none of the benefits. I decided, instead, to make a sharp turn in my life towards holistic wellness. I quit my high stress job, and began to study indigenous healing traditions. The cancer disappeared without any intervention, except perhaps having a significant conversation with God and quitting my job. A few years later, my heart was healed by one of my mentors, a psychologist, medical anthropologist and shamanic healer. My heart has not skipped a beat since.

I discovered several years later that my health crises hit me only two years after the major introduction of genetically modified organisms (GMO's) into our food sources. I know now that I am highly reactive to these products. I am quite suspecting that, along with my self-induced workaholic ways, the consumption of GMO's contributed to my previous health situation. This awareness led me to look at the dark side of leadership on two points: what I could control and what I was not able to control due to a lack of knowledge. I traded in my health for work. This was something I could control and I took actions to bring myself back to health. I trusted my intuition and did not involve the healthcare industry, except to repeat the diagnostic testing until the cancer was gone. Luckily my intuition was on target with the stress reduction approach. I did, however, rely on food manufacturers to produce safe and healthy foods. This was largely not in my control due to a lack of awareness.

Despite my attempts to eat as healthy as I possibly can, I had no idea that so many foods are genetically modified. I, to this day, cannot rely on food manufacturers to be stewards for my health. I wonder if industry leaders who are making business decisions that impact the health



and well-being of others are trading in health on a broader scope for work-related priorities such as profits and market shares. Could a shift perception about the situations leaders have to respond to make a positive difference in our world?

My quest to discover how I can bring a positive light to these types of work situations began in 2003. I climbed a holy mountain in Peru. The quest: Should I continue my career as a clinical and organizational health care consultant or should I pursue my path as an energy healer and life coach? The response: “The two will come together.” In the years to follow, I began to notice that in my healing practice more and more clients were presenting with work-related emotional stressors. I also began to notice in my healthcare practice that more and more leaders revealed to me a desire to relieve emotional turmoil in order to be more effective and productive. Some were open to learning and engaging in energy healing techniques and some were not.

Three leaders that did learn and adopt the same energy healing technique which will be evaluated in this research demonstrate the impact that it can make on becoming more effective, ethical, and enduring (White-Newman, 2003). Toni, a division manager, had a poor working relationship with her boss. In her words, “He was clueless.” His leadership style was a one-way street. He followed the corporate directives rather than advocating for her team. She would get outraged during her one-on-one meetings with him. She not only “tuned-out” what he had to say, but was unable to get her point across effectively. Toni was able to use the energy healing technique during her meetings to stay focused and maintain an authentic emotionally neutral state where she could engage in a more productive conversation. This allowed her to not only hear the corporate perspective, but she also was able to effectively persuade her boss to meet her needs. They were able to work toward mutually beneficial solutions. Their relationship improved dramatically.

John is an executive consultant and a recent widower. He was in a long-term contract when he discovered he was working for an unethical CEO. Upon the unveiling of secrets, the CEO set John up to be the fall-guy for a major debacle. In an attempt to save his career, his reputation, and his income to support his children, in a moment of anxiety John violated a federal law. While he could not take back his actions, he did learn the energy healing technique which he used to help him regain emotional balance so that he could confront his allegations with honesty and clearer thinking. It also helped him to maintain peace of mind while he awaited his judgment day. Upon the day of mediation, his peaceful and in-control state of mind facilitated a positive outcome. He now uses the energy healing technique to maintain control of his anxiety and thought processes to make better ethical decisions.

Anne is nearing retirement. She was downsized out of her job of nearly twenty years. She was not financially ready to retire. She took on a new role within her industry. In her previous job she was praised for her excellent customer service skills. Her new job, however, was all about productivity. She suffered many conflicts. She was trying to keep up with learning new skills within a team of highly energetic young professionals. She did not want to cut corners in customer service in order to make the numbers. But at her age, she claimed she did not have the stamina to work the overtime necessary just to get the job done. She was overwhelmed, and physically and mentally exhausted. She learned the energy healing technique to help stay emotionally balanced and confident. This helped her to learn the new skills more effectively. This also helped to relieve the competition she felt among her coworkers. Anne developed a more positive outlook on her abilities to do a good job and realized she had a gift of wisdom to share with the younger generation. With her emotional state more in balance, she was able to maintain a higher level of physical energy and stamina. She could endure a few more

years until she was ready to retire. The examples of Toni, John, and Anne show that the energy healing technique was clearly making a positive impact on leaders in the workforce.

After exploring various options to bring my two ventures together, I chose to embark an academic discovery process at St Catherine University. The Master of Arts in Organizational Leadership program with the concentration on spirituality and leadership shone the light on the “how” to bridge my career paths. My question became: Can a foundational tool that I use in my energy healing practice be effectively adopted more broadly by leaders in the workplace?

There is a growing body of evidence in the organizational literature supporting the need for emotional regulation in the workplace, particularly in the service industries. It is well established in the literature that practices of mindfulness, reflection and meditation have a positive effect on organizational behavior and leadership. Schwartz (2007) claimed, “The science of stamina has advanced to the point where individuals, teams, and whole organizations can, with some straightforward interventions, significantly increase their capacity to get things done” (p. 63). Yet, a recent meta-analysis on emotional labor concludes that “Targeted interventions could aim at training employees in more healthy emotional regulation strategies and facilitate their day-to-day use” (Hülshager & Schewe, 2011, p. 383). This indicates that experts in the field are searching for advancements in practices. And now, there is a substantial body of evidence that scientifically explains the neurophysiology of emotions which also supports how a practical energy healing technique can be an effective emotional regulation tool.

Additionally efforts are underway to define and assess the impact of spirituality into the workplace. In literature review Karakas (2010) summarized three benefits of workplace spirituality on performance: “(a) Spirituality enhances employee well-being and quality of life; (b) Spirituality provides employees a sense of purpose and meaning at work; (c) Spirituality

provides employees a sense of interconnectedness and community” (p. 89). It is my belief that the adoption of an energy healing practice can support a beneficial spirituality for individuals at work particularly where emotions are extensively involved. But would leaders who experience the energy healing technique share the same vision? The workforce appears to be primed for the introduction of energy healing as a form of emotional regulation.

I want to better understand the impact of an energy healing technique on leaders’ affect, well-being, and performance. I have many questions regarding the use of energy healing in the workplace which include: How receptive is a secular workplace to the concept of energy healing? What training is necessary to engage participants in using the technique effectively? To what degree is the technique effective in transforming negative emotions among leaders, short- and long-term? What makes the technique work or not work? What outcomes result from the use of this technique? What is the perception of personal and organizational benefits of utilizing the energy healing technique in developing more ethical, effective and enduring leaders? Can an energy healing technique be an effective personal and/or organizational tool? What further research is indicated to gain a deeper understanding of the energy healing technique and its application in the workplace? I suspect I will have deeper questions upon the completion of this research thesis.

## **Chapter 2: Analysis of Conceptual Context**

This research follows Pink's "Reese's Peanut Butter Cup Theory of Innovation" (2011, p. 137). I took the existing practices from the field of energy healing, which has been increasingly focused on emotional transformation, and applied it to current organizational leadership, which is intensely focused on the study of emotional regulation. Primary practices of emotional regulation are evolving into managing the state of mind and reconditioning the fear response which results from experiencing negative emotions. Little information, however, exists on the actual transformation or healing of negative emotions that arise within organizations. This type of transformation may eliminate the initiation of the cascade of events that ensue from emotional events and thus eliminating the resulting conditioned patterns that create undesired thoughts and behaviors. Organizational researchers are actively seeking better ways to work with emotions. As the Reese's Peanut Butter Cup commercial suggests, these are two great bodies of work that may work great together.

I started this research project by laying the foundation of existing evidence to better understand emotions in organizations and leadership to date. I then introduced evidence to support the practice of energy healing and its role in the transformation of undesired emotions as an emotional regulation tool. I concluded this section by sharing my vision of how energy healing can be a valuable tool to facilitate more effective and holistic organizational leadership.

### **Emotional Intelligence**

Once considered taboo, emotions in organizations has been a subject of study for over a half a century with good reason. Bradberry & Greaves (2009) claimed that emotional intelligence is "the single biggest predictor of performance in the workplace and the strongest

driver of leadership and personal excellence” (p. 21). Emotional intelligence gained popularity in 1995 through the work of Goleman, who defined the concept as “the capacity for recognizing one’s own feelings and those of others, for motivating oneself, and for managing emotions well in one’s private internal life as well as in relationships” (Emmerling, Shanwal, & Mandal, 2008, p. 154). Mayer & Salovey (1997) also provided a definition of emotional intelligence as follows:

Emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth. (p. 10)

Emotion regulation can have a profound impact on our personal well-being and our ability to be sustainable leaders. In recent years, “‘Broken heart syndrome,’ or takotsubo cardiomyopathy, has been defined as a spontaneously reversible form of cardiomyopathy that is often induced by emotional or physical stress” (Derrik, 2009, p. 49). While this may or may not be work related, as leaders of our own health we need to take note of the seriousness of emotional stress.

This form of cardiomyopathy can be fatal in the acute phase of this condition (Derrik). Winslow (2010) described the characteristics of broken heart syndrome: It is a condition that is more common in women after menopause; it is thought to be caused by a rush of adrenaline following a stressful situation; the symptoms mimic a heart attack, but there is often no coronary artery disease. It is interesting to note that the medical community is trying to understand this newly emerging syndrome in terms of a more rapid method for diagnosis as well as support and follow up with patients using medications and devices (Derrek, 2009 and Winslow, 2010). Yet, in both articles, I did not see recommendations for helping patients manage their emotional

stress. Clearly there is work to be done to promote emotional health education as part of a more holistic health plan for well-being.

Boyatzis and McKee (2005) outline the four domains of emotional intelligence. Their study identified these domains as: self-awareness, self-management, social awareness and relationship management. Self-awareness included recognizing one's own emotions and their impact; self-management included keeping emotions and impulses in balance; social awareness included sensing other's emotions and perspective taking; and relationship management included guiding, motivating and influencing others (Boystzis & McKee, 2005).

While my research will primarily focus on self-awareness and self-management, it is imperative to understand that, when we speak of emotions at work, we cannot separate ones' self from the whole of a team or an organization. Quinn (1996) recognized "the self is a form of energy, and its state is entirely dependent on its relationship with the surrounding environment" (p. 41). The other aspects of emotional intelligence include social awareness and how one manages his or her relationships are vital to developing and maintaining a healthy and productive team and/or client interactions. Siegel (2011) explained:

Integration is at the heart of how we connect to one another in healthy ways, honoring one another's differences while keeping our lines of communication wide open...

Integration enables us to be flexible and free; the lack of such connections promotes a life that is either rigid or chaotic, stuck or dull on the one hand or explosive and unpredictable on the other. (p. xiii)

The depth of evidence on emotional intelligence sheds light on how the emotions of an individual affect others within a work environment.

Individual emotional intelligence has been shown to affect, or emotionally influence, group dynamics. Kelly and Barsade (2001) “suggest that an initial input into the group’s affective experience involves the individual-level moods and emotions of group members” (p. 102). They also state that sociocognitive variables, similar to those of emotional intelligence, were a factor in group performance. Williams & Sternberg found that “the group’s mean sociocognitive score was a stronger predictor of group performance than the score of either the highest or the lowest sociocognitive person in the group” (as cited by Kelly & Barsade, 2001, p. 105). These findings support Druskat and Wolff’s (2001) deduction that in relation to awareness and the regulation of emotions, “The goal must be to balance the team’s cohesion with members’ individuality” (p. 84).

There are several ways individuals contribute to the teams’ affect. Kelly and Barsade (2001) provided two types of processes involved in affective emotional sharing. The first is an implicit, subconscious process, while the second is an explicit, conscious or intentional process. Whether the affective experiences are implicit or explicit, the collection of individual’s experiences contributes to the affective composition of the group.

### **Implicit emotional sharing.**

Kelly and Barsade (2001) described three ways implicit emotional sharing can be expressed: emotional contagion, vicarious affect and interaction synchrony. Emotional contagion refers to the transfer of moods and emotions of one individual to others nearby. People who are better at nonverbal expressions tend to be better able to transfer their emotions to others. The more someone is able to express emotions through body language and facial expressions, the more others tend to receive these feelings. A recent study confirmed that unconscious body movements directly correlate to cognitive distress such as confusion,



frustration, and anxiety (D'Mello, Dale & Graesser, 2012). This proves that one cannot easily or completely hide their emotions. This also supports the importance of being able to maintain authentically positive emotional states which will be discussed later in the section on emotional labor.

There is variance in the extent to which one receives another's emotions. Studies by Joiner and Tickle-Degnan and Puccinelli both suggested that negative moods and emotions are more easily transferred than positive moods (as cited by Kelly & Barsade, 2001). However, Goleman, Boyatzis and McKee (2002) stated that "cheerfulness and warmth are spread the most easily, while irritability is less contagious and depression spreads hardly at all" (p. 10). Though these findings regarding the degree of contagion with positive or negative emotions are in opposition, perhaps the more important point is that team members should be aware that individual emotions, whether positive or negative, can spread to other team members and change the dynamics of the team as a whole. Each person has an opportunity to self-reflect and manage their emotions for the greater good.

The second process involved in affective emotional sharing is vicarious affect (Kelly & Barsade, 2001). This is an association of emotions based on the receiver's previous social interactions and experiences. For example, one person may associate a given emotion with a positive or negative experience from his or her past, while another person may associate the same emotion with a completely different experience. The two varying associations likely result in completely different reactions. One form of vicarious affect is empathy, the ability to intellectually identify or vicariously experience another's emotion. Another type is transference, which occurs when one experiences a feeling about a person based on that person's resemblance to someone else from the receiver's past relationships. The feeling of the previous relationship

carries over into the new relationship because the resemblance is associated with the past feeling. If the vicarious affect results in a negative perception, one can use energy healing to change the association of the previous experience to be free to make more objective decisions about the current situation. This will be explained later in this paper.

The third vicarious affect, interaction synchrony, refers to the mimicking and sequencing of body movements and speech (Kelly & Barsade, 2001); this allows for coordinated social rhythms and a flow of interactions between individuals in groups. They go on to say that greater synchrony results in greater rapport, a greater appreciation for others engaged in the interaction, and a sense of satisfaction with the interaction itself. These outcomes lead to a more positive group affect (Kelly & Barsade, 2001). While all three implicit emotional sharing affects operate on a subconscious level, they do have an apparent and unique effect on each individual, which then contributes to the whole of a team's dynamic. Positive emotions and their subconscious effect on self and others can be a vital contribution to the success and well-being of individuals and organizations.

### **Explicit emotional sharing.**

Explicit emotional sharing is a more deliberate effort to affectively influence a group (Kelly & Barsade, 2001). They further explained that charismatic and transformational leaders have a tendency to use explicit emotional sharing to elicit more positive feelings and reduce the negative emotions of group members. However, "any group member can influence the mood of others in the group to reach a particular goal" (Kelly & Barsade, 2001, p. 111). For example, being enthusiastic about a concept will fuel the fires to encourage participation whether the enthusiasm comes from a leader or other group members. When the intended affect is achieved, a positive transmission of emotion leads to a positive group affect and a negative transmission of

emotion leads to a negative group affect. Although the opposite of the intended affect can occur, this discordant affect is less common (Kelly & Barsade, 2001).

Active impression management, another form of explicit emotional sharing, is a conscious or unconscious means of self-presentation to influence perceptions of other people (Kelly & Barsade, 2001). Active impression management is apparent in companies where all employees display the same, often enthusiastic attitude. For example, as a traveler I can expect the same characteristic enthusiasm when I board any Southwest Airlines flight. Companies do this to promote a consistent and positive corporate image to gain customer loyalty (Kelly & Barsade, 2001). Another example of group active impression management was the consistently negative emotional display by “crabby” flight attendants of another former major airline during a significant labor union negotiation, in an attempt to gain customer awareness of and support towards their cause.

When team members are engaged in active impression management, they do “not really need to feel or internalize the emotions being expressed, although internalization could occur as a secondary process” (Kelly & Barsade, 2001, p. 112). On a superficial level, whether positive or negative, individuals within groups tend to stick together due to social conditioning. Empathy, personal emotional security and maintaining a social rhythm create positive reinforcement to build momentum, which represses individual and discordant emotional expression. Leaders and group members read each other’s emotional cues to gauge the appropriateness of discussions or decisions. While group affect through impression management can positively promote a corporate culture, it must be balanced with the need for authentic individual emotional expression necessary for collaborative decision making as well as

individual well-being. Much research has been compiled on emotional labor to explain the importance of emotional balance in individuals and organizations.

### **Emotional Labor**

Emotional labor can be defined as the “management of feeling to create a publicly observable facial and bodily display; emotional labor is sold for a wage and therefore has exchange value” (Hochschild, 2006, “Private and Commercial Uses of Feeling,” para. 21). Employers often hold expectations of employees’ emotional display, particularly in service related industries. Blau et al. (2010) defined emotional labor “as the process of regulating both feelings and expressions for organizational goals” (p. 189). Previous generations were much more task-focused and emotionally stoic in work relations. Perhaps due to the increasing complexity and expansive nature of work and relationships, we are realizing that we have reached our limits of emotional suppression. Pink (2011) stated “logic without emotion is a chilly, Spock-like existence. Emotion without logic is a weepy, hysterical world where the clocks are never right and the buses always late. In the end, yin always needs yang” (p. 23). Leaders do need both a task focus and an emotional focus even at work. The evidence that follows makes it clear that a better balance of emotions at work is needed.

There are two basic groupings of emotional labor. The first group involves surface acting where employees display emotions that are not felt. They fake their emotions. This is the case when one greets a customer with “It’s a great day, how can I help you?” when inside their mind they are trying to figure out how they are going to manage picking up the kids from school, taking the dog to the vet, cleaning the house for dinner guests after they are finished with their work day which consists of plowing through a stack of new orders, having a staff meeting to resolve conflict and answering customer service complaints because the system went down and

last week's orders were delayed, while on top of all of that, their spouse forgot their anniversary the day before. Deep acting, the second group, places a focus on matching the inner feeling and emotion with the one that is desired or required, such as having empathy and compassion for others as well as for one's self. Generally speaking, when referring to emotional labor, it typically requires effort to accomplish deep acting.

Blau et al. (2010) further clarified these two groupings of emotional labor for employees who work in service industries with difficult clients; this study was specifically conducted with massage therapists and body workers. Within surface acting there are two conditions, basic surface acting (BSA) and challenged surface acting (CSA), where BSA involves simply changing one's behavioral display but not the felt emotion as stated above and CSA takes it to another level when dealing with a difficult client (Blau et al., 2010). It is more difficult to maintain the expected behavioral display when clients encourage otherwise. These are the times you put on a smile while in your mind trying to find any excuse to crawl away. "Job satisfaction was negatively related to surface acting, while exhaustion measures were more strongly positively related to surface acting versus active deep acting" (Blau et al., 2010, p. 211). This is clearly not a beneficial emotional regulation strategy.

Within the second group of deep acting there are three distinct conditions: Basic deep acting (BDA), perspective taking deep acting (PTDA), and positive refocus deep acting (PRDA) (Blau et al., 2010). These are further explained: BDA occurs when one changes the displayed emotions and felt emotions so that they match and meet the expected behavioral display required for the job; PTDA occurs when one matches their displayed and felt emotions and includes a more specific empathy for how the customer is feeling; PRDA takes emotional labor to another level when one can maintain a positive display and felt emotions when interacting with a

difficult client. The three progressive types of deep acting, BDA to PTDA and PRDA, progressively require higher degrees of mental effort and the effort intensity subsequently increases (Blau et al., 2010).

It is my belief that the use of an energy healing technique at work can help leaders reach a level where they can engage more with PRDA. It is when we engage with difficulties that our emotions tend to become off balance. Instead of simply taking it in or expending effort to resist negative emotions we can positively refocus our attention to heal and transform the source of the emotional imbalance. With the emotional disruption out of the way the leader can focus on the task at hand. This creates a win-win for the leader as well as the client or the subordinate.

Within deep acting there are also two types: passive deep acting and active deep acting where passive deep acting occurs when the employee naturally and effortlessly feels what she/he is expected to feel and display and active deep acting occurs when one has to work at maintaining and displaying the feelings that are required for the job (Blau et al., 2010). Active deep acting is what is being discussed when the emotional labor literature refers to deep acting as passive deep acting is authentic and genuine therefore it is not acting at all and requires no emotional labor (Blau et al., 2010). This will be an important concept to keep in mind when I later discuss how the transformation of emotions through energy healing can create less taxing or no stress emotional labor. It is ideal for all involved: the employee, the client, and the organization to hold authentically positive and compassionate emotions with little or no effort, especially when working with difficult clients.

There are important outcomes regarding emotional labor which emerged in a recent meta-analysis (Hülshager & Schewe, 2011) are summarized as follows:

- Surface acting negatively effects both well-being and performance outcomes.

- Regulating emotions through surface acting may conflict with personal authenticity.
- The effort to monitor and work against the tendency of natural desires to achieve the emotional display expectations may drain mental resources.
- The suppression of negative emotions leads to having an unresolved negative emotion, albeit hidden, still creates a negative effect on well-being.

These factors may lead to increased risk of burnout or psychological health impairments; the meta-analysis supports that inauthentic emotional displays have also been shown to increase unfavorable reactions such as anger, disappointment, or disrespect by interaction partners as the observer is able to differentiate between authentic and inauthentic emotional displays. All of these factors combined support that surface acting may lead to burnout which includes emotional exhaustion, psychological strain, depersonalization and a lack of personal accomplishment (Hülsheger & Schewe, 2011).

Another study examined surface acting, either faking positive emotions or hiding negative emotions. Bono (2007) demonstrated that the stress of surface acting remained significant two hours after the event. “Clearly, organizations active in the service sector should therefore try to prevent employees from engaging in surface acting and promote deep acting instead” (Hülsheger & Schewe, 2011, p. 383).

Deep acting has not been shown to be directly related to well-being but is positively related to performance outcomes (Hülsheger and Schewe, 2011). The poor link to well-being was attributed to the lack of differentiating the multitude of emotional regulation strategies used in various studies. Also discussed was the fact that deep acting does transform the inner negative emotional experience into a more positive one which encourages the overall affect to be positive which contributes to an even more favorable well-being as well as facilitating the building and

maintaining positive relationships, broadened attention and cognition while improving personal coping mechanisms (Hülshager and Schewe, 2011).

Deep acting is considered to be less detrimental than surface acting as it requires mental effort and resources to transition from a negative mental state to a more positive one. There is a payoff in maintaining a positive mental state. “Having a positive look on unpleasant effects and finding benefits in adverse circumstances have been shown to predict decreases in distress even after such tragic events as losing a family member” (Hülshager & Schewe, 2011, p. 366). There are many strategies currently used to achieve a positive mental state. “Deep acting can be accomplished by a number of different emotion regulation strategies, such as situation modification, distraction, positive reappraisal, acceptance, and blaming others” (Hülshager & Schewe, 2011, p. 383). Yet with all of these methods it is recommended that “Future research endeavors may aim at investigating other types of emotional regulation that may be more beneficial for both employees and organizations than surface acting and deep acting” (Hülshager and Schewe, 2011, p. 382). The energy healing technique may allow leaders to engage in passive deep acting which would be ideal.

Two key quotes sum up the significance of emotional labor in leadership. “The most important challenge... is not to make work more efficient but to make it more humane and caring” (Newman, Guy & Mastracci, 2009, p. 6). “Emotional labor is key in moving both the leaders and the follower toward the public good” (Newman, Guy & Mastracci, 2009, p. 8). I believe the energy healing technique used in this research may provide the benefits that are being sought.

### **Affective Leadership**



As there is growing interest in emotions at work, leaders must address the dynamic relationship between emotions and leaders. Since leadership applies to anyone of influence, these concepts may also apply, not only to managers, but to those who work directly with others, such as internal and external customers, students, patients, and citizens. Leaders have both an emotional effect on employees and are emotionally affected by employees. The impact of emotional stress on leaders is evident.

Boyatzis, Smith & Blaize (2006) support that emotional stress on leaders is evident in the following statement:

Because individuals in leadership roles have to influence others upon whom they are dependent so that they might do their jobs, and since they may feel responsible for the collective effort and desired progress of the organization, they are frequently, if not daily, in situations that invoke stress. That is, they are personally working on things that are important to them, somewhat uncertain, and that often involve others watching or critiquing. (p. 9)

The role of the leader is an intricate balancing act between people, processes, vision, and motivation which all rely on the human dynamic of emotion.

Leaders can be supporting and uplifting or they can be dismal and destructive and certainly there is a wide range in between. Kiel and Watson (2009) states “affective leadership and emotional labor are close allies. Wise managers know that motivating people, keeping people, and creating productive work environments require positive affect” (p. 22).

Bono et al. (2007) studied the emotional relationship between health care employees and supervisors. Regarding the dark side of leadership Bono et al (2007) summarized two main reasons why supervisors may induce anxiety with employees: One is related to employee

performance anxiety and the feeling of being monitored and evaluated with supervisory interactions; the other relates to a feeling of being monitored and controlled which diminishes a sense of autonomy. They also cite other influences that create tension between employees and supervisors which include unfair treatment practices, and a perception by employees that feel a need to engage in surface acting to meet behavioral expectations. Their study revealed that the employees tended to “hide negative emotions only slightly more than they faked positive emotions” (Bono et al., 2007, p. 1362). The study participants appeared to be engaged in surface acting with their managers, which also induces stress.

Bono et al.’s (2007) research revealed “that employees rated 80% of their interactions with their supervisors as positive and only 20% as negative; however, the effects of negative interactions on employee mood were, in general, 5 times stronger than the effects of positive interaction” (p. 1358). The overall result in this case is a negative affect. “Taking emotional labor and affective leadership for granted can lead to dire consequences” (Kiel, 2009, p. 21).

Riggio and Bass (2006) discuss many of the even darker aspects of leadership that lead to stress as well as leadership responses to stressful and crisis situations. Under times of crisis leaders are conditioned to make quick decisions. It is either expected according to Riggio and Bass (2006) or as in John’s story, mentioned in my purpose statement, it is desired in an effort to quickly relieve anxiety.

Reggio and Bass (2006) discussed the leader-follower relationship in times of stress. Followers respect a leader who can make a quick decision in times of stress. Based on my experience as a healer and a consultant I could speculate that this is driven by a desire to relieve the anxiety. Evidence does show that followers are quick to follow a leader in times of duress, regardless if the decision is the right one or even good one. Reggio and Bass also noted that

“rapid decision making is sought in crisis and disasters and is effective if the decisions are not hastily made at the last minute but are based on advanced warning, preparation, and organization, along with commitment and support” (pp. 59-60).

Leaders do not always have the luxury of planning ahead; unusual circumstances pop up all the time. It is when we are caught off-guard that it is most critical that we take a few minutes to clear our minds and make rational, somewhat thought-out decisions before leading ourselves and others astray by rash decisions. However, the evidence still points that “Leaders who fail to make decisions quickly are judged as inadequate. Leaders speed up their decision making as a consequence of stress and crises. Failure to do so leads to their rejection as leaders” (Reggio & Bass, 2006, p. 60). Leaders and followers could learn to take the mental moment to think through a crisis to reach more favorable outcomes. As John found out, it is worth the few seconds or few minutes to ensure that clear thinking prevails prior to taking action.

Perhaps on the darkest side yet, Reggio and Bass (2006) discuss the pseudotransformational political leaders who “manufacture crises to enhance their own power, to divert public attention from real problems, and to gain public support for their own arbitrary actions” (p. 61). Leaders, in this case, use the emotional vulnerability of followers to coerce and drive specific and intentional action. This produces very poor outcomes for all involved. It is in these times that followers would do well to overcome this emotional victimization and with courage and conviction step into a leadership role to overcome these abusive behaviors.

One such example is currently being overcome in Japan. The label Karoshi emerged in the late 1970’s; it is a label given for a specific form of worker’s compensation for death and disability due to work related stress of putting in long hours (Iwaskaki, Takahashi and Nakata, 2006). Iwaskaki et al (2006) go on to explain that a strong work ethic was promoted by Japanese

leaders after World War II to rebuild Japan's economy. Programs to address wellness and self-empowerment were introduced to make an impact on this situation which included reducing overtime, medical examinations, and health guidance by a doctor (Iwaskaki et al., 2006). It will take a bit of time and effort to recover from this abusive influence of which Japan is now paying the price.

At an organizational level on a day-to-day basis it is not surprising that "Tyrannical bosses are frequently mentioned as a main source of stress on the job" (Reggio & Bass, 2006, p. 61). This must be overcome. Both leader and follower must take responsibility for the stress in their work conditions. Reggio and Bass (2006) support my premise in their statement "formal or informal, leadership makes a difference in whether followers act rationally or irrationally in coping with stress and crisis conditions" (p. 65). Energy healing can help to overcome these obstacles. The energy healing technique that is the focus of this study can be mastered so that it only takes a few minutes or less to process emotional imbalances. This may contribute to making better decisions even in a crisis.

On a much brighter side, Bono et al.'s (2007) study reported that employees had more optimism, happiness, and enthusiasm when they interacted with customers, clients and coworkers as well as when they reported to a supervisor that demonstrated behaviors of a transformational leader. Yet they found that "supervisors' transformational leadership behaviors did not protect employees from the stress associated with emotional regulation" (Bono et al., 2007, p. 1363). Given these findings it is also important to recognize the positive role and importance transformational leaders do have in times of stress. "When their followers are engaged in defensive avoidance, transformational leaders bring them back to reality. Panic can

be reduced or avoided by inspirational leadership that points the way to safety” (Reggio & Bass, 2006, p. 58).

Transformational leader naturally create positive environments. They are characterized by the following definitions:

Transformational leaders... are those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity.

Transformational leaders help followers grow and develop into leaders by responding to individual followers' needs by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization. (Reggio and Bass, 2006, p. 3)

Transformational leadership may be a healthier approach for managers that are headed for job burnout. Boyatzis et al. (2006) described power stress in leadership positions due to the influence they have over others and the sense of responsibility that it carries, and thus leaders feel a need to demonstrate surface acting which also contributes to their role related stress. These authors therefore proposed that the antidote to this type of stress is a change in leadership style to more of a coaching role.

Boyatzis defined “coaching with compassion as ‘helping others in their intentional change process (i.e., achieving their dreams or aspirations or changing the way they think, feel, and act)’” (as cited in Boyatzis et al., 2006, p. 12). The emotional components of compassion in this leadership style include empathy, caring and a “willingness to act in response to the person’s feelings” (Boyatzis et al., 2006, p. 13). It is deduced that coaching with compassion would require leaders to have high quality relationships with all others to encourage positive morale and avoid favoritism and dissention and that “high quality relationships have been characterized as

consisting of relatively greater degrees of trust, respect, loyalty, liking, intimacy, support, openness and honesty” (Boyatzis et al., 2006, p. 14). I believe these concepts apply to customer service providers as well as managers. While this may seem overwhelming, the payoff is more effective relationships through a greater sharing of ideas and the exchange of needs and service offerings which can result in less stressed, more sustainable leaders. The benefits of positive leadership in times of crisis may be further exemplified by the following scope of leadership in stressful times:

By leadership that is effective in coping with stress, we mean leadership that results in rationally defensible quality decisions; appropriate use of available information, skills, and resources; and enhanced performance of followers in reaching their goals, despite the threats and obstacles to doing so. (Riggio & Bass, 2009, p. 73)

Energy healing can be a tool used to regulate one’s emotions in order to become a more authentic, compassionate, and effective leader by all of these scopes and definitions.

It is becoming apparent that organizations need simple and efficient tools to help bring balance to the vast array of disruptive emotions that leader’s experience, whether one is managing employees or leading a customer, patient or student through a process. Knowing they will be able to better manage emotions, leaders may be more willing to confront them instead of suppressing them. Energy healing may be a tool that can help leaders to be at peace with having emotions at work. There is much agreement that the reduction of undesired emotions will lead to less stress and greater sustainability for employees, leaders and organizations.

### **A brief history of healing practices**

Healing methods have prevailed in every culture with varying approaches to balance mind, body, and spirit over many millennia. Indigenous healers, herbalists and shamans were

often looked upon as spiritual conduits, seers and sages; they were and some are still the visionaries and energy balancers that keep villages safe, fed and healthy. “History of Medicine” (2009) explains that the ancient Greeks relied on humoral medicine, an evaluation of bodily fluids, as a means to balance the ethers of the body. More documented forms of ancient healing came from the Chinese culture nearly 5,000 years ago as Chinese medicine included a variety of approaches including the manipulation of energy or Chi, acupuncture and herbal medicine (“History of Medicine,” 2009). Today, many of the same ancient Chinese techniques are applied in clinics and hospitals worldwide.

Western medicine, founded by Hippocrates during the Roman Empire, became the gold standard through surgical and pharmaceutical interventions (“History of Medicine”, 2009). As modern medicine gained respect using a biologically and scientifically based approach, the ancient energy healing practices were by-and-large abandoned, dismissed and even prohibited. Some considered the practices heresy due to the lack scientific basis. And thus, many ancient methods of healing were completely lost while others were passed down through the few remaining indigenous nations that survived conquests and western civilization. The ancient healing traditions are regaining popularity, for science now understands the body is more than a biomechanical structure, it also functions as a multidimensional energy system (Gerber, 2000).

Ware (1995) describes four spiritual types as the ways we learn and practice spirituality which may explain why the ancient ways were abandoned. Ware’s (1995) types are based on the polarities of what I would call “thinkers” vs. “feelers” as well as the opposing basis of what I would characterize as “tangible” (proven facts and experiences) vs. “intangible” (unseen or spiritual mysteries); the combinations of these oppositions create the four spiritual types: tangible-thinkers, tangible feelers, intangible feelers, and intangible thinkers.

The western world tends to be tangible thinkers, where faith is placed in solid facts, authorized documents or authority figures. Perhaps the resistance to engaging in energy healing practices is that it falls into the intangible feeling spiritual type. It can be difficult to grasp the concept of energy since we generally cannot see energy. We have also been conditioned to stifle our emotions or feeling, especially at work. Largely, it is not a natural habit to sense and work with the unseen or subtle energies of our bodies. I happen to be primarily an intangible thinker which helps me to comprehend and do the research on energy healing. Despite the reasons and our history of resistance, the receptivity to energy healing is clearly changing.

In 1999 the National Institute for Health (NIH) sanctioned the National Center for Complementary and Alternative Medicine (NCCAM) as one of its twenty-seven institutes of health (National Institutes of Health, 2012). The focus of NCCAM is to provide research and education to the medical profession as well as the American public on non-conventional medicine. NCCAM defines integrative medicine as combining “treatments from conventional medicine and CAM [(complementary and alternative medicine)] for which there is some high-quality evidence of safety and effectiveness” (National Center for Complementary and Alternative Medicine, 2012, p. 1). NCCAM recognizes that “some CAM practices involve manipulation of various energy fields to affect health” (National Center for Complementary and Alternative Medicine, 2012, p. 4).

In the United States, one-third of the adult population look outside of conventional western medicine and utilize a variety of energy healing modalities as a part of their health and wellness regime (Tindle, Davis, Phillips, & Eisenberg). The medical industry, once resistant to alternative methods of healing, now considers these practices as an integral component of health



and well-being. Yet, despite the rise in interest regarding emotional regulation, there is little evidence on the use of transformational forms of healing in the workplace.

### **The anatomy and physiology of energy healing**

At a symposium on *Definitions and Standards in Healing Research*, Dossey (2003) defined energy as “the capacity to do work (ie, to have an effect), usually expressed as the integral of power and the time over which that power is applied” (p. A11). He also described healing as “Those physical, mental, social, and spiritual processes of recover, repair, renewal, and transformation that increase wholeness, and often (though not invariably), order and coherence. Healing is an emergent process of the whole system and may not involve curing” (Dossey, 2003, p. A11). There are many forms and thus many definitions of energy healing. Dossey does not define energy healing in this article.

Energy can also be defined as a vital life force and conductor of information that is present in all matter, which is how I will use the term in this research. I agree with Pert’s (2003) perspective on energy and energy healing:

But many ancient and alternative healing methods refer to a mysterious force we cannot measure with Western instruments, that which animates the entire organism and is known as “subtle” energy by metaphysicians, prana by Hindus, Chi by Chinese... It is my belief that this mysterious energy is actually the free flow of information carried by the biochemicals of emotion, the neuropeptides and their receptors. (p. 276)

I will use the term energy healing to describe a technique that removes emotional scars or blockages often referred to as imprints which are caused by the memories of trauma. These imprints prevent the healthy free flow of cellular information and vital life force energy.

I have discovered through my energy healing work that the imprints, even the ones that result in disease, are often created by negative emotional events. This is also corroborated by scientists studying deoxyribonucleic acid (DNA). The human genome project produced much advancement in the understanding and treatments in the medical industry. The project mapped out the gene sequences in human DNA. It identified certain chromosomal anomalies that result in the expression of disease. However, scientists could not understand why twins, with identical DNA, would manifest different disease states; the answer resides in the epigenome (Holt & Paterson, 2008).

Holt and Paterson (2008) explain that the epigenome was discovered within the last decade; it is a second genome that overrides the physical genome of the DNA. They go on to explain that the epigenome, without a physically identifiable structure, instructs the DNA how to function. As explained in the video *Ghost in your genes* (Holt & Paterson, 2008), if the DNA is like the hardware of a computer, the epigenome is like the software that runs it. Scientists are now discovering that the epigenomes are conditioned or imprinted by environmental toxins and circumstances as well as social factors or events such as emotional trauma (Szyf, McGowan & Meaney, 2008). They are also realizing that the imprints on the epigenome are reversible. This discovery supports the foundation and practice of energy healing.

The subtle energies are all around us. From the microcosm to the macrocosm, atoms bind together to create various properties: from the individual water molecule, to the human body, to giant skyscrapers. The foundation of energy is similar and ever present in all matter. It is like the structure of each atom, which contains a nucleus and an electron shell. The tiny portion of physical matter that creates the nucleus is a tangible structure containing protons and neutrons. The electron shell is a much larger, more open space where electrons move about in

orbit. This intangible open space is reactive and responsive to its surrounding environment; changes in the electron shell will change the physical structure and properties of the atom. For example, adding or removing electrons change the atom into a positively or negatively charged ion (“Atom,” 2009).

The human body, which is comprised of a multitude of atoms, has a rudimentary structure and function similar to the atom. There is a physical body as well as an energy body. Also similar to the atom, changing the structure in the subtle energies of a person can have a positive or negative effect. Within the structure of the energetic body there are three main energetic systems: The aura, chakras and meridians. These energetic systems have a structure and function in which each of these contributes to the physical, emotional and mental well-being of the whole person.

The aura has various layers which hold the energy and information regarding the spiritual, mental, emotional, etheric and physical layers of the human being (Batie, 2003). These layers respond to the internal and external environment to protect and inform the body. These layers also carry memories of past emotional events and can condition our responses to various environmental stimuli. For example, if we experienced burning skin with fire, several imprints may be formed at the time of the burn that can condition our future experiences. A physical scar may form; as the skin regenerates, it remembers the event and continues to present the scar. The wisdom of the consequences is held as an imprint in the mental layer and reminds us to be cautious around flames. The pain from the experience may be held in the emotional layer; if we see someone with burn scars it may cause sadness or anxiety. The aura is the most general aspect of the energy systems and is inclusive of all the various aspects of the energy bodies; it holds vital information and the imprints of memories.

Chakras are the major energy centers that align with the head and spinal cord, bringing energy into the body (Judith, 2000). These energy centers provide energetic sustenance that feed the body to maintain optimal physical, mental and emotional health. These energy centers, too, can hold the imprint of specific trauma's related to their unique characteristics. Judith explained that the chakras along the lower torso relate to physical, materialistic values: survival, sexuality and will power; the upper chakras relate to the expression of the self, intuition and connection to a higher spiritual source; the heart chakra is the balancing center between the lower physical and higher spiritual centers and each chakra relates to the functions of physical organs and endocrine glands. These centers may be healed and balanced through various means e.g. sound, color, energy balancing and removal of traumatic imprints or energy healing. Chakra healing is a foundation in many forms of energy healing (Judith, 2000).

Energy is carried throughout the body by the meridians which are like rivers of energy that run through energetic channels in the body (Wildish, 2000). Acupuncturists place needles along the meridians to open blocked energy channels for optimal flow. Energy healers may also detect and remove the blockages within these channels. The meridians have a direct link to the energies of the physical organs within the body. If the flow of energy is blocked, the decreased energy supply will diminish the optimal function of the related organ. Meridians provide yet another venue for healing and balancing physiological functions.

All forms of energy healing incorporate an intention to clear out negative energies and utilize a process to manipulate the energy field to bring balance to the physical, mental and emotional bodies. The body's anatomy may become unbalanced, blocked or imprinted by highly charged emotional events (Goleman, 1995); the body then alters its state of free flowing health and well-being. Villoldo (2000) also shared his perspective on emotional imprinting; when

emotions remain unresolved the effects can become imprinted on our energy field, like footprints that show you where you have been, and what remains to be resolved. Villoldo (2000) further explained that whenever a similar situation or emotion is experienced, the body recalls the event of the past and may induce a physical and/or emotional reaction based on the original traumatic event that caused the imprint. Energy healers have been practicing their skills based on their intuitive abilities. Now science is beginning to support these practices.

### **Neurophysiology of emotional trauma**

When I was in grade school, I was taught that the brain was a mysterious organ. The science of the time did not know much about how it worked, only that we used a tiny portion of it. There is great work regarding our brain physiology just recently coming to light on emotions, energy, thoughts, and behaviors as well as how all of these affect relationships with one's self, the surrounding environment, and each other. "By viewing emotion as central to the regulation of energy and information flow in the brain, we can see that emotion plays a central role in creating and regulating mental life" (Siegel, 2001, p. 82). Much more is known about our "thinker" now and can now begin to engage in interventions that will promote better mental, emotional, and thus physical life.

There are two primary modes of operation in our bodies: the parasympathetic or peace mode and the sympathetic or stress mode. These modes toggle back and forth depending on our perception of our environment. In the peaceful state one's mind and body can relax; one can experience pleasing activities. We actively engage with others with open receptivity. When the stress mode gets activated one prepare for survival by a fight, flight, or freeze response to what is happening. The mind and body close down all other stimuli and focus on the threat at hand. It is ideal to be in the peace mode most of the time and it is ideal to be in the stress mode when

needed. Where one gets caught off balance is when we perceive a misconceived fear based on past memories. “The amygdala is without question the neuroanatomical center of the fear memory universe” (Maren, 2005, p.90).

Maren (2005) explains that the amygdala is a portion of the brain that is responsible for several emotional functions including the collection of sensory information during a state of fear, emotional learning, emotional memory, and conditioned emotional response activation. It is further clarified that it is believed that treatment to overcome a conditioned fear response will not erase these memories, but it creates new memories which are then regulated by the portion of the brain that is responsible for memories that are retrieved in reflection and learning, the hippocampus; the hippocampus operates in the peace mode; the amygdala in the stress mode (Maren, 2005).

These dynamics may play a role in the healing and transformation of emotions. I have noticed that when one energetically heals their emotional imprint, the once triggered reaction is often eliminated. What remains is the work to change the reactive habits that the emotional imprints once produced. Changing the habit is a cognitive, not an energetic, process. It is extremely difficult to change the habit without changing the energy first. Once the energy is moved, if the situation that once caused a trigger event recurs, I coach my clients to stop and tell themselves “I don’t do that anymore.” This is a cognitive practice that seems to work, if all of the energies related to the habit are healed. The hippocampus may be our ally in achieving a complete resolution. When we stay in the peace mode we can cognitively change our thoughts and choose to engage in the practices that could prevent the cascade of fear and subsequent consequences.

Fear and anxiety causes stress. There is a distinct difference between fear and anxiety. “Fear is viewed as a response to present danger while anxiety is viewed as a response to potential danger” (Catherall, 2003, p. 77). This is an important distinction for two reasons: first to understand what happens in an emotional reaction and then to engaging in an appropriate response process. An example of a true fear state would occur when you find yourself unprotected, with a tiger licking his whiskers with dinner on his mind who happens to be 3 feet in front of you. The danger is real and imminent. In this case the body would automatically engage in a fight, flight, or freeze response; there is little or no thinking involved, the body will simply respond in one of those three manners (Catherall, 2003). We do not want to make a well thought out decision here; we do want to respond with haste.

There are two levels of anxiety due to perceived threats. The first level includes distress that is associated with the anticipation of being put in a fear situation. A common example is when a manager asks an employee if they can speak to them. The employee’s first thought is that there is trouble and this creates anxiety. The person is not actually experiencing fear from an existing danger. In this case, the person is simply contending with their own thoughts. Here is where mindfulness exercises may help to regain a sense of peace and balance. One can think their way through the emotional disturbance and make good choices to redefine their warped perception and readily get back on track (Catherall, 2003).

The second level of anxiety occurs when one inaccurately perceives to be under attack. This will induce a state of fear due to a process call fear conditioning.

Fear conditioning occurs when a non-fear-producing event, the conditioned stimulus (CS), becomes associated with a fear-producing event, the unconditioned stimulus (US),

and acquires the capacity to elicit the kinds of behavioral, autonomic, and endocrine responses that are normally expressed in the presence of danger. (Catherall, 2003, p. 79)

In my work as an energy healer I have found that this emotional response can be triggered by something as benign as a word, or a smell, or a look from another person, which is associated with a previous situation that was dangerous. This is similar to the vicarious effect mentioned earlier (Kelly & Barsade, 2001). These traits became part of the memory that is associated with the original danger and creates the sense that the same danger is present once again. This is the case where energy healing can be used to change the memory and eliminate the conditioned response to that perceived danger.

I wish I had known about energy healing when I was a manager. I could never understand why some of the decisions I made or some of the changes I led my team through caused some people to simply go off the deep end. These emotional reactions stifled a lot of progress and honestly limited who I wanted to engage with for various projects. I did not have the tools to help me be a more compassionate and understanding leader. Perhaps more important, I missed the opportunity to be a better coach for my emotionally reactive team members and for the ones who suffered the consequences of their reactions.

It is not hard to understand why working with others can be like walking through a field full of emotional landmines. Eighteen percent of adults in America have an anxiety disorder; forty-two percent are receiving some treatment and “33.8% of those receiving treatment are receiving minimally adequate treatment” (NIMH, 2012). How do we know who will be emotionally triggered and by what? It is easy to understand why some people choose to disengage in team dynamics. They may have once triggered someone else in their past experienced and suffered the fight response and retaliation, or the flight response and have been



abandoned, for no apparent reason. Some may also have been the ones who got emotionally triggered and have no resources or tools for handling the resulting anxiety-based reaction. It may seem best just to stay under the wire, keep the nose to the grindstone and focus on the tasks at hand. As a result the organization suffers a great loss of ideas, innovation and the gifts that can be shared by cooperation and collaboration from each individual.

How do these emotional processes actually work and how can we intervene? Catherall (2003) explained how this occurs:

[The] view is that: (a) activation of the hippocampus but not the amygdala will constitute non-anxious rumination; (b) activation of the amygdala alone (presumably with the hippocampus inhibited) will constitute pure fear; and (c) activation of both together constitutes anxiety. This formulation is consistent with our knowledge that fear is stimulated by perception [sensing the environment] and anxiety is stimulated by cognition [one's own thinking]. (p. 80)

In the normal cognitive state the hippocampus allows us to think and process information in a healthy way; this is what neurophysiologists also refer to as a top-down process (Catherall, 2003). We can think of doing something using our higher levels of the brain, and then we can take action to do it using more autonomic or lower levels of the brain. In a fear state the hippocampus is overridden so the body can respond in a life-preserving way automatically; this is referred to as a bottom-up process using the brains lower, more autonomic levels rather than the higher thinking levels (Catherall, 2003). In a state of anxiety we need some help to sort out what to do. The brain starts off in a top-down process where thinking overrides; However, the thoughts of perceived fear may exacerbate to the point of being in a state of fear, where higher level brain processes are limited (Catherall, 2003).

Catherall (2003) stated “in the treatment of anxiety, we can address either the anxiety or its source or both” (p. 83). He explained how as follows:

To overcome a traumatic memory, the individual must (1) gain some level of access to the bottom-up state in order to habituate or extinguish the conditioned fear response, and (2) also achieve access to the top-down state in order to process the fear experience and establish explicit memory. (Catherall, 2003, p. 76)

One can attempt to change the perception of the fear, to “calm down.” If that does not work, one may need to change the memory that is causing the emotional response. It is at this point, when one is still in a top-down thinking mode and there is an activation of a conditioned emotional response, that I propose the use of the energy healing intervention. While one is still thinking, one can intentionally find the energy of the original memory, the energetic imprint, which is expressed as a sensation related to the original emotional event within the physical body. This energy is conveying the information that causes the mental anxiety. Once located it can then be transform.

People experience the memories of these energetic imprints all the time. One need only recall a time when they may have become so angry, frightened, or sad that they could not think clearly, the body may have tightened up or they may have experienced aching or even stabbing pains. This is an indication that an emotional or energetic imprint has re-surfaced. The bodily reaction demonstrates a protective “resistance” to the experience along with a disruption or blockage in the flow of energies in and around the mind and body. When emotional or energetic blockages accumulate, the body no longer has the capacity to energetically, emotionally, mentally or physically function to its’ full potential. The energetic blockage can be removed by

removing the emotional imprint. This is how one can break the cycle of fear conditioning through energy healing.

### **Evidence related to the energy healing technique**

Energy has been discussed in the realm of physics for a long time. The application of this energy when healing the body is just another leap forward. Albert Einstein once claimed:

We may therefore regard matter as being constituted by the regions of space in which the [energy] field is extremely intense... There is no place in this new kind of physics both for the field and matter, for the field is the only reality. (Schwartz & Simon, 2007, p. vii).

I often hear, “if I only had a better job”, “If I only had a better boss”, “If I could only find the true love of my life” or “If I only knew what I was supposed to be doing.” We typically place a focus on changing our physical reality in order to feel better. When we step into a deeper reality, or as Albert Einstein says is the only reality, we can change our energy and then physical reality changes. We can live in a sustainable sense of happiness, love, joy and peace in any circumstance. Contrary to popular belief, we actually feel our way to a better physical reality. My experiences as an energy healer tell me that this is true.

As a consultant, I innately strive to discover more efficient, more self-empowered, and more practical ways of accomplishing everything. The practices used in my energy healing work are no exception. It seemed impractical to lay on a treatment table for an hour for every single emotional disruption. My background in healthcare as well as energy healing provided a solid foundation for me to understand and develop ways to keep my own energies balanced. Then I started to see that it was also rather impractical to have clients come to me every time they were emotionally out of balance. I began to teach more efficient ways of self-healing rather than provide the basic healing techniques for my clients. By-and-large, I found that one did not need

to understand the complexities of the human body or of energy systems to effectively use energy healing.

I use the metaphor of getting a nail in your automobile tire to help my clients understand emotional events and the healing concept. Emotional upheavals happen, like getting a nail in your tire. We don't need to run an entire systems check on the automobile when that happens. We just simply need to pull the nail out, patch it up and off we go, good as new. If one happens to get the same type of nail in the same tire over and over again, or if the patch doesn't work, that would require some investigation. But, for the most part, we can fix it and move on without worrying about it again. Like fixing the tire, the energy healing technique in this research provides a very basic repair.

Levine and Frederic (1997), who are deemed experts in the use of energy healing for emotional trauma, would agree as they claim: "Old trauma symptoms are examples of bound-up energy and lost lessons. The past doesn't matter when we learn how to be present; every moment becomes new and creative. We have only to heal our present symptoms and proceed" (p. 40). They go on to further explain why this is the case.

Traumatic symptoms are not caused by the 'triggering' event itself. They stem from the frozen residue of energy that has not been resolved and discharged; this residue remains trapped in the nervous system where it can wreak havoc on our bodies and spirits. The long-term, alarming, debilitating, and often bizarre symptoms of PTSD [post-traumatic stress disorder] develop when we cannot complete the process of moving in, through and out of the 'immobility' or 'freezing' state. However, we can thaw by initiating and encouraging our innate drive to return to a state of dynamic equilibrium. (Levine & Frederic, 1997, pp. 19-20).

Currently many of the existing techniques to balance emotional well-being include mindfulness and refocus of thought patterns are very good and useful techniques. They are part of the energy healing process. However, going back to the metaphor of the tire, one can go on vacation with a nail in their tire and have a very relaxing time. One can even feel healthy and rejuvenated. But they will need to be very careful not to hit any major bumps in the road. They may also have to stop to fill the tire with air every so often. If one is actually aware of the nail in the tire, they will likely be cautious not to travel over rough terrain and perhaps miss some amazing opportunities. Unless we begin to pull the nails out and repair them, the road we can safely traverse becomes narrower and narrower. We see the results of this at work with resistance to change. When one can safely travel down only a narrow path, new terrain can be frightening to the point of immobility. This is a clear sign that an opportunity to remove a blockage is present. We can easily and unintentionally end up with a nail in our tire; we can just as easily, but intentionally, remove it.

Through study, intuition, and experience I honed in on a process that can be used to heal negative emotional events in a very practical and efficient way. The technique I use is supported by the work I recently discovered by Levine and Frederick (1997) who also assured it takes only a relatively short time to move through these processes. These techniques can also be used right at the moment of need or at a later time of reflection. This process works to interrupt the cycle of emotional trauma discussed earlier. During this energy healing process one can focus attention on finding, removing, transforming, and replacing the energies of emotionally traumatic memories that are responsible for triggering a present conditioned emotional response. This energy healing technique, even in the heat of an emotional moment, can be used to remove the imprint which is revealed in our physical body through a somatic, or physically felt, experience.

This mind-body interaction is more of a natural phenomenon than we may recognize. I recall high school coaches encouraging young athletes to “shake it off” in order to get back into the game when they were victim to a bad call by the referee. The physical imprint must be either set aside or released before we can regain control of our mental faculties. Hopefully it can be released so that traumatic learning and imprinting does not occur. If it is set aside and becomes embedded as a conditioned response to future emotional situations, one can always go back to heal it.

Anne’s story is a good example of how this imprinting can affect our thinking. The fear and anxiety that emerged from being exposed to so many new things and the exacerbation of her low self-confidence among a team of young energetic coworkers caused her cognitive capabilities to shut down. Anne used the energy healing technique to shake off the traumatic imprints she was holding on to from her many years of experiences. She regained control of her thought processes and could learn her new job. She developed a stronger confidence in her work and can sustain a few more years.

The book: *Waking the tiger: Healing trauma* explains some of the foundations for which many energy healers practice and teach using physical body sensations, somatic sensations, for emotional transformation (Levine & Frederick, 1997). These concepts support the energy healing technique used in this research.

In Somatic Experiencing, you initiate your own healing by re-integrating lost or fragmented portions of your essential self. In order to accomplish this task, you need a strong desire to become whole again. This desire will serve as an anchor through which your soul can reconnect to your body. Healing will take place as formerly frozen elements of your experience (in the form of symptoms) are released from their trauma-

serving tasks, enabling you to gradually thaw. When you thaw, you have the possibility to become more fluid and functional (Levine & Frederick, 1997, pp. 61-62).

Through intention one can initiate the healing by proactively recalling a recurring emotional theme and working with that as a starting point. One can also through intention incorporate healing into their reactionary approach when emotional imprints surface due to everyday conflicts and interactions with others.

The energy healing process begins with sensing the memories of trauma that are trapped within our physical body. Placing attention on the physical aspect of this memory, to feel it, helps facilitate its release (Levine & Frederick, 1997). Catherall (2003) agreed that fear cannot be avoided; it must be brought up in order to release the trauma. The sensations that are brought up with fear are described by Levine and Frederick (1997) as follows:

The physical (external) senses of sight, sound, smell, touch, and taste are elements that contribute only a portion of the information that builds the foundation for the felt sense. Other important data are derived from our body's internal awareness (the positions it takes, the tensions it has, the movements it makes, temperature, etc.). The felt sense can be influenced-even changed by our thoughts-yet it's not a thought, it's something we feel. Emotions contribute to the felt sense, but they play a less important role than most people believe," (p. 70)

Because we get so caught up in emotions it may be difficult to focus on physically feeling. The habit of getting caught up in emotions can be broken. It has been my experience that mind and body help each other to break their cycles. For example, if I stub my toe I feel the pain. If I focus on the pain, the pain persists. If I use my mind to go on a mental vacation, the pain subsides more readily. A similar dynamic happens when I get caught on what often refer to

as “the emotional hamster wheel” when speaking of spiraling out of control with emotional or mental chaos. If I focus on my body, it breaks the cycle of undesired thoughts. It is at this time that I use the energy healing technique to move into the next level of healing and transforming the memory.

Pert (2003) claimed “My research has shown me that the body can and must be healed through the mind, and the mind can and must be healed through the body” (p. 274). Pert (2003) also stressed “the importance of emotional release as a mind-body event with the potential to supplement or even sometimes replace talk cures and prescription pills” (p. 274). During an emotional upheaval the mind re-experiences chaos and the body reveals the imprint. While I focus on my body to alleviate the mental chaos, I also search for the imprint of traumatic memory that is causing the emotional or mental reaction.

This new habit gives purpose to the event which helps to change perspective about the event as well as the presumed perpetrator. I try to remember that the actual perpetrator is long gone. The situation in front of me is helping me to heal. This purpose makes it easier to get into the habit of healing to produce a more favorable outcome and to develop healthier relationships. Most of the time, the presumed perpetrator has no idea they were the cause of any disruption. We can and perhaps should show our perceived offenders a bit of compassion and perhaps gratitude for helping to reveal our opportunities. They really are not to blame in most cases as the following explained.

Sensations come from symptoms, and symptoms come from compressed energy; that energy is what we have to work with in this process. Through sensation and the felt sense, this vast energy can gradually be decompressed and harnessed for the purpose of transforming trauma. (Levine & Frederick, 1997, p. 76)



Levine & Frederick (1997) reinforced that the key to healing trauma is indeed through the body and not through re-experiencing the intensity of emotion (p. 12 & 31). They encouraged to their clients to:

Stay with the sensations you experience as much as possible, and don't be alarmed if you feel tremulous or weak. Both are evidence that normal discharge is happening. Don't force yourself to do more than you can handle. If you feel tired, take a nap or go to bed early. Part of the grace of the nervous system is that it is constantly self-regulating. What you can't process today will be available to be processed some other time when you are stronger, more resourceful, and better able to do it. (Levine & Frederick, 1997, p. 79)

I have found in my practice that this advice is effective.

Once the physical sensation of the emotional imprint is felt it can be moved out of the body. This is done through intention. When we intend to raise our hand, our autonomic processes kick in and our hand is raised. The same process is used to move energy. We can sense it, gather it up and move it out. Often using breath to blow it out or using hands in a sweeping motion can facilitate a more tangible approach to moving energy. I suggest moving it to a higher spiritual source of energy for transformation. To accommodate diverse spiritual beliefs, higher spiritual sources suggested in a coaching session may include the earth, the universe, God, Allah, or some may even prefer to transform these energies deep within their own heart. This then becomes a co-creative process and connection with our higher spiritual source.

There is little evidence published on spiritual mediation and energy healing. There is recognition that many healers work with a higher source, as I do. Schwartz and Simon (2007) address the dilemma in the followed way:

Just because a topic is taboo does not mean that it should be ignored, especially if scientific evidence supports it. If the intuitive side of energy healing involves, at least in part, spiritual energy, spiritual information, and even spiritual intelligence, and if these processes can be addressed experimentally, it is a scientist's solemn responsibility to bring them into the laboratory and honor their potential contributions. (p. 174)

With this level of supportive evidence, I will plan to do just that.

As the energies are moving out, instruction is given to replace the void where the energy once resided with a higher form of energy, from the higher spiritual source. This is based on the laws of physics, energy can neither be created nor destroyed; it can only be transferred or transformed. We do not want to remove anger and through emotional contagion pick up the energy of rage. By keeping our energy field full of the energy that we desire and working toward achieving wholeness in the desired energies, we are also less likely to randomly pick up other undesired energies.

When replacing energy, I suggest that one choose to specifically replace the old energy or emotional imprint with the energy of a pure, neutral version of untainted love. In response to the question "What's love got to do with energy healing?" Schwartz & Simon (2007) replied: "The answer to this question is simple: everything. Love is the common denominator, the core intention, the foundational state of being that nurtures all healing, growth, and transformation" (p.233). Siegel (2009) also refers to research done on how the brain assesses safety within a social engagement system that "we have a state that he calls 'love without fear'" (p. 147). Love should be recognized as a good thing even at work.

Another study measured the energy of consciousness, using kinesiology or muscle testing, rated various energies as follows: shame (20), grief (75), anger (150), neutrality (250),

acceptance (350), love (500), joy (540), peace (600) and enlightenment ranged from 700-1000.

The world's collective energies of skilled labor, upper management and artisans were rated in the 300's (Hawkins, 2002).

As an energy healer I am witness to the shattering of lower vibrating energies in the presence of higher vibrating energies; like a crystal glass in an opera house. Bringing in the higher levels of energy into the body and energy field will facilitate moving toward enlightenment, which may be a shared goal even among a secular group of individuals. This step acts as the plug or patch in repairing of the tire metaphor. Love is the antidote for fear and anxiety.

Once this energy transformation/transference step is complete the emotional imprint may be completely healed if a quick repair is all that was needed. One can overcome the "resistance", and increase the energy available to the body to perform more "work" as earlier defined. Deeper traumatic wounds may take some time and a little more effort to heal. If the somatic imprint has not been removed other, deeper levels of healing, processing, and understanding may be required.

There are a few influences that may affect the outcomes of this study. I will focus on the one's that will be relatively easy to access in this research, and may indicate a need for further understanding through future studies. Johnson and Spector (2007) reported that gender did not have a significant impact on deep acting. In relation to surface acting, however, "Women reported more detrimental outcomes than men" (Johnson & Spector, 2007, p. 330). There were significant differences in emotional exhaustion that were directly related to the frequency of surface acting; affective well-being and job satisfaction were also noted to have a greater reduction with increased surface acting in women than in men (Johnson & Spector, 2007).

In working with the energy healing technique, I have always used a connection with a higher source as means of transformation with my clients for many years and with good success. In spanning the literature, however, I found one article that indicates that a reminder of God had a negative effect on self-regulation and the pursuit of goals; this result was not influenced by religiosity and included atheists (Laurin, Kay, & Fitzsimons, 2011). In this study the influence of God did have a positive effect on temptation resistance and on participants in this study who did not believe external factors had an influence on their goal, God did not have an influence. The reasons offered by these investigators are the concept that God is pervasive in society and a common view of God is of omnipresence, judgment and control (Laurin et al., 2011).

A review article, however, claimed that the presence of others, even thinking of others in a close relationship can activate goal initiation when it will affect those relationships (Fitzsimons & Finkel, 2010, pp. 101-102). This same review refers to another body of research regarding goal contagion in which individuals act on goal oriented activities when they observe others pursuing their goals, even if they have different goals. This may indicate that if a culture of healing is introduced into a team or organization the adoption of the practice as a goal could be encouraged by a positive perception of its impact on others and may only need to be instigated by one or a few to lead the way.

The influence of religion and spirituality does have an impact on well-being and that may influence the participation and outcomes of this study. Unterraineer, Landenhau, Wallner-Liebmann and Fink (2011) assessed the differences between religiously oriented, spiritually oriented and high or low religious/spiritual groups on religious/spiritual well-being which included factors such as hope, forgiveness, meaning and connectedness. Their study showed that religious/spiritual high groups showed highest well-being and the religious/spiritual low groups

the lowest. Average scores were among the existentially oriented and religiously oriented. The religiously oriented showed higher scores than the existentially oriented. Spiritual well-being may have an impact on how a leader interacts with subordinates or clients in terms of surface acting or deep acting. Highly religious or spiritual leaders may not need additional tools to help regulate their emotions at work.

### **Outcomes in healing research**

In my diligent search to find the use of any form of healing in the business literature, I only found two articles. Barclay and Skarlicki (2009) discussed the effects of expressive writing as a means of healing organizational injustice. In their study, participants, all of whom had experienced unfair treatment from a previous manager, were randomly assigned to spend four days writing about one of the four categories: emotions only, thoughts only, emotions and thoughts or a control group. These researches claimed that writing had been shown to have a physiological and psychological benefit to work through negative emotions that result from traumatic life experiences. The results of this study show that there were no significant differences in physical symptoms after the intervention; however, for those in the emotions and thoughts writing group psychological well-being was significantly higher than the other three groups (Barclay and Skarlicki, 2009). “Participants in the emotions and thoughts condition reported fewer intentions to retaliate and higher levels of personal resolution than did participants in the other three conditions” (Barclay & Skarlicki, 2009, p. 511). This indicates that emotional release as well as cognitive processing is important in the healing and transformation of negative emotions.

The second article in the business literature was a case study. DeKlerk (2007) reported that a four step process produced positive results after suffering the loss and trauma of a merger.

Their four steps are: “(1) acknowledge the existence of trauma; (2) providing a safe space to work through the trauma; (3) symbolizing the trauma; and (4) allowing emotions and dealing with the emotions” (DeKlerk, 2007, p. 38). The process in this report seemed to allow the emotions to emerge without a specific transformational approach.

I also found one study that used a similar healing technique to the one that I use. It is, however, outside of the scope of business literature. Parker, Doctor and Selvam (2008) share their healing research, which is considered the first systematic validation of Somatic Experiencing Therapy. This study evaluated the effects of a somatic therapy treatment as a form of healing for survivors of a devastating tsunami. In this study one hundred and fifty participants demonstrated higher signs of post-traumatic stress disorder. They had also identified at least one symptom for which they desired relief. Almost all participants had received medical attention for their symptoms without long-term success.

In the aforementioned study, approximately 75 minutes per session were dedicated to the study data collection and the four stages of the treatment process while each session was conducted in a one-on-one session with a trauma team member (Parker et al., 2008). This study design consisted of four stages. The first stage consisted of increasing awareness of bodily arousal reactions associated with the tsunami and the experiences that followed. Second, pendulation of awareness facilitated the process of somatic release. This consisted of a gradual toggling between remembering what was sensed in their bodies and being safe and grounded during their treatment. Third, education on the neurophysiology and storing and releasing of stress and trauma in the body was provided. They were also educated on the importance of regular practice after the treatment. The fourth stage emphasized tracking the physical changes

in the body served as a positive reinforcement that the transformation had occurred to support future self-regulation practices. Two follow-up sessions were conducted (Parker et al., 2008).

The results of this Somatic Experiencing Therapy study are as follows:

At 4 weeks the participants reported that 74.2% of the presenting symptoms were somewhat better [28.0%], a lot better [24.5%], or completely resolved [21.7%]. At 8 months, the corresponding percentage was higher at 85.2% (Parker et al., 2008, p.106).

Twenty-seven participants reported being completely well; markers for jumpiness, watchfulness, sleep difficulties and recurring thoughts were reported to have significant improvements (Parker, 2008). This study makes note that previous studies on spontaneous remission after devastating events show very little positive outcomes, indicating a chronic post-traumatic stress disorder, after 12 to 17 month follow-ups.

One cannot compare the stress experienced by such a devastating natural disaster to our organizational stressors. However, these findings support that the transformation of emotional trauma can happen and it does make a difference in well-being.

### **The benefits and cautions of bringing spirituality into the workplace**

As evidence proves, by the emergence of topics such as affective leadership, there is a spiritual movement that is sweeping organizations beyond traditional organizational development which is focused on the accomplishment of tasks and productivity. Spirituality in organizations is the new frontier. It is focused on individual growth and development which leads to the thriving of the organization as a whole. It values well-being and productivity. It fosters innovation from all voices with guidance from nurturing leaders.

Karakas (2010) summarized “how spirituality benefits employees and supports organizational performance... (a) Spirituality enhances employee well-being and quality of life;

(b) Spirituality provides employees a sense of purpose and meaning at work; (c) Spirituality provides employees a sense of interconnectedness and community” (p. 89). Energy healing can help to support each of these benefits. This paper has a focus on well-being, but the logistics of how that can be accomplished can lead to having a sense of greater purpose and meaning at work as well as increasing a sense of interconnectedness and community.

Differences in perspectives can often bring up anxiety along with the physical and mental disruptions as discussed in the section on the neurophysiology of emotional trauma. We can heal and transform the emotional imprints that trigger anxiety and keep us from exploring personal differences. This transformation helps us to become more receptive to other perspectives. Siegel (2011) claimed that “receptivity is our experience of being safe and seen; reactivity is our fight-flight-freeze survival reflex” (p. 215). Building a culture that facilitates open, diverse and supportive communication is sure to spark innovation in ways that may have never felt safe enough to explore.

Toni’s story is a clear example of how we shut down and limit our perspective. We do not only lose productivity, but we lose our sense of being in a supportive community. As Toni discovered, when she was able to listen to her managers perspective she could begin to see a more whole picture. With the bigger picture revealed, she could position her perspective in a way that her manager could support her. Johnson (1996) mapped out the polarity management of wholeness. For Toni, and many other work relationships, these are not problems to solve; these are ongoing dilemmas or dynamics requiring work to manage the relationships. We are all unique and special and we are all united and interdependent. As Johnson (1996) stated, the trick is to stay on the upside of both polarities sides by asking the questions “whether the uniqueness is experienced and enjoyed” and “whether the connectedness or wholeness is experienced and



enjoyed” (p. 214-215). Pulling the nails out of our emotional tires can help us to be more receptive to the gifts and talents that others bring to the table without fear or anxiety, knowing that we can also bring the gifts we have to the same table without fear or anxiety. We can be unique and enjoy a greater sense of community at the same time.

At work then, interactions become an opportunity to grow into our best self and to safely share our gifts, talents, and perspectives with the world. Creating widgets or providing services then becomes the forum for which we can “play” with mastering our full potential. Innovation and productivity become the by-products of individual spiritual growth instead of being the primary and in some cases the only focus. In all my years in management, education, and consulting, this is the vision of purpose and meaning that seems to be most readily shared. There are great benefits to bringing this type of spirituality into the workplace.

The benefits of bringing spirituality into the workplace must be balanced with cautions as well. This is an emerging concept and there is much to learn. Even now, there is a great difference in the way spirituality at work as well as individual wholeness is defined. Two review articles regarding spirituality and work even differ. Poole (2011) summarized: “The definitions in use of ‘spirituality’ vary, and tend to include purpose, values, meaning-making, being good or ethical, connectedness, transcendence, self-actualization and other worldly” (p. 578). Karakas (2010) said: “Spirituality is defined as the journey to find a sustainable, authentic, meaningful, holistic and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent” (p. 91). Biberman and Tischler (2008) follow the Dalai Lama’s lead in defining spirituality by separating it from religion. To define spirituality in business they use a direct quote from the Dalai Lama: “Spirituality I take to be concerned with those qualities of the human spirit – such as love and compassion, patience tolerance,

forgiveness, contentment, a sense of responsibility, a sense of harmony – which brings happiness to both self and others” (Biberman and Tischler, 2008, p. 2).

Spirituality at work is not always viewed as positive. Karakas (2010) listed proselytism as one of the four problems spirituality in the workplace could pose. Separating religion from the definition of spirituality is a good start. From there it may be a better approach to be inclusive rather than exclusive or even directive. Honoring and accommodating all spiritual values and choices may help to create a more inclusive and safe spiritual environment.

I define spirituality at work as owning and developing your whole soul while contributing to the whole of the greater good of the organization. Regardless how it is actually defined, a focus on spirituality at work is a much different concept than the historic organizational directive of compiling of numbers-based reports and managing others for greater profitability.

Wholeness also has many definitions too. On an individual level I like how Palmer (2004) discusses wholeness in various ways.

Wholeness does not mean perfection: it means embracing brokenness as an integral part of life. Knowing this gives me hope that human wholeness – mine, yours, ours – need not be a utopian dream, if we can use devastation as a seedbed for new life. (p. 5)

He goes on to explain the complexity of embracing the less desirable aspects of life and what seems unpleasant may be used to help us. He stated:

We are cursed with the blessing of consciousness and choice, a two-edged sword that both divides us and can help us become whole. But choosing wholeness, which sounds like a good thing, turns out to be risky business, making us vulnerable in ways we would prefer to avoid. (Palmer, 2004, p. 9)

Palmer deepens the conversation by sharing: “we carry the burdens... of our failures, betrayals, and griefs; the challenges of our gifts, our skills, and our visions – and we must carry all of it consciously” (2004, p. 49). These are the most realistic descriptors of wholeness I have read. They include all of our aspects, the light, the dark, the pleasing and the displeasing. This is real life and we are all real people just trying to find a better way.

Wholeness to me means that we have a deep knowing of and are comfortable with who we are in every way at any given time. The journey to wholeness then is that we constantly strive to understand more of ourselves, from our greatness to our gall and everything in between in order to live in peace and understand how we can use our being as medium to do good works. This pursuit requires us to step into our vulnerabilities with courage and compassion. We can take on emotional healing opportunities when they arise. We can learn and grow along the way. The knowing that comes from our soul searching helps us to build up our strengths and work to overcome our weaknesses. A mastery of life becomes knowing when and where to utilize our wisdom and abilities that they may be of greatest benefit to all.

As a whole there are so many gifts and talents among employees that are simply not cultivated. Perhaps there are more pressing priorities to maintain productivity and profitability that take precedence. Perhaps there is an avoidance of stepping into vulnerabilities within our work team. I see great benefits for individuals and organizations that strive to build greatness through acknowledging and overcoming its weaknesses without judgment, shame, blame or cover-ups but with acceptance, hope and compassion. We can continuously build on being the best we can be while supporting others to be the best that they can be. As Toni found out, it works.

Poole (2011) pointed out that “Jaques’ . . . popularized the idea of matching work roles to the potential capability of employees, on the grounds that it was a universal truth that people want to work to their full capacity and achieve their potential” (p. 578). This would require leaders to get to know their employees on a more intimate level as described in the coaching with compassion model. Employees must also be willing to be vulnerable to their team by stepping out of “normal” constructs.

Karakas’ (2010) second problem regarding spirituality at work is, however, related to compatibility and described a corporate culture that has been built that is emotionless and numbers driven where spirituality can happen only off the clock. Clearly defining spirituality and honoring diversity will be critical in turning this culture around.

Overcoming the barriers to adopting a spiritual vision may require new leadership tools. Siegel (2011) explained:

With people “like us,” we become kinder and extend ourselves more to care for their welfare... [as for] the people not “like us,” they were potential enemies and perpetrators of harm. We banish them more easily, create more intense punishments for any wrongdoing, and judge them more harshly. (p. 258)

This reaction is due to a conditioned fear response that has prevailed throughout the history of humanity. If an organization holds a vision to support individual growth and development, it will likely create a sense of individuation among its employees that will break the “herding” mentality which historically has created an illusion of safety. The organization will need to plan a strategy to overcome this fear.

The third problem for spirituality at work that Karakas (2010) identifies is “the risk of spirituality becoming a fad or a management tool to manipulate employees” (p. 99-100). If

spirituality is practiced at an authentic and compassionate level versus mere surface acting, I believe it can become the new culture and the new way of being. Leaders must lead with compassion.

Boyatzis et al. (2006) recognize that “a holistic theory of leadership needs holistic methods” (p.19). They also recommend how this could be done and the consequences of not becoming holistic as follows:

Theories of leadership and leadership development can become more holistic and comprehensive if they incorporate psychophysiological interactions. Without such development, we will continue to create models of effective leadership that may not be sustainable and that may actually harm leaders. Boyatzis et al., 2006, p.18)

Energy healing can prepare leaders and team members to confront and overcome the challenges in the development of their own wholeness while building a spiritually focused organization. As a process they may grow to be more cohesive and collaborative in this vision.

Karakas’ (2010) fourth and final problem of introducing spirituality in organizations is the “legitimacy problem the field of spirituality at work faces in theory, research and practice” (p. 99-100). It is still a relatively unknown concept and fear causes many to jump to conclusions before understanding the whole story. Those entrenched in religious doctrine may fear a tempting of their faith. Those who deny religion may anticipate that it will be forced upon them. Clear communication and an inclusive welcoming of perspective that honor each person as a whole will be vital to success.

### **A vision supporting sustainable leaders**

This energy healing technique is not intended to be a single solution. It is, however, a tool that may be useful for many people to clear away the conditioned responses created from

emotional traumas. Clearing this away allows us to spend our time, energy, and thoughts on the processes that will help us grow into our wholeness in life and work. There are several reasons why it may not work. There is often more to the emotional disruption that meets the mind (and body) and additional exploration and transformation may be indicated. I personally use and share with my clients, a four step approach to wholeness which includes first healing emotional traumas, then balancing the shadows within, followed by assessing and managing entanglement caused by outside energies and finally answering the callings of one's life purpose (Dunow, 2012).

This four-step process has become a way of life. This energy healing technique, the subject of this research, is the foundational tool which enables me and my clients to be more effective in all that I am and all that I do. If I were to answer a calling prior to being emotionally balanced, ignore my shadows that were at play and/or remain entangled with someone else's emotional traumas, it would be safe to say I would not be effective at answering the call. For example as a leader, if I am coaching another person for greater performance, if the situation or person is stirring an emotional trigger, I will be very ineffective in coaching that person until I reach a state of emotional neutrality or confidence. This comes from the voice of experience.

Honing this energy healing techniques has been my work in process for over a decade. It has become simple and so automatic that I no longer have to think about doing it. Dispenza concurs that this happens:

If we do something over and over again, by the mere fact that we're repeating it, the process of learning whatever we're learning starts to become simple, and it starts to become automatic. It starts to become familiar. It starts to become easy. It starts to

become natural, and it starts to become subconscious. (Arntz, Chasse & Vicemte, 2005, p. 147)

I recognize that I am in the healing process before I realize that I should be in the healing process. I have experienced the personal rewards of this mastery which are for me include a stable foundation of peace, unconditional love, and ease.

Over the past two years, the few times I actually experienced emotional disruptions have been primarily related to the fourth step in the approach to wholeness: answering the “callings.” By and large I have been able to maintain a peaceful, loving, joyful and clear-headed baseline of being. This has not been the result of disengagement, far from it. Within the past two years I had experienced the loss of my twenty-year-old feline companion, the loss of income in a downturned economy, the demands of launching a new business venture while in a master’s program, and shared the hardships also experienced by friends and family. I did go through the normal grief process for the loss of my cat. However, none of my experiences in the past two years caused reactive emotional disruption aside from that grief. The dis-ease with my emotional status has been more like whispers from the universe to pay attention to where I am asked to make a positive contribution to help facilitate a better world or at least within my environment. Through my own healing I am no longer a victim to circumstance. I hold the perspective that the world is conspiring to support my full potential. It is up to me to pay attention and figure out how that is to play out.

One can reach a level of mastery with the energy healing technique that will only require a few seconds of time in order to transform even the most tenacious of emotional imprints. This is why I believe it is applicable to the working world. I also believe there are two excellent venues for doing self-actualization work; among family members and co-workers. These are

people we cannot easily walk away from. The diversity and intensity of interactions helps to expose our emotional healing opportunities as well as expand our perceptions and learning.

When one masters the energy healing technique, or whatever technique might work best for any individual, one develops a confidence and a mindset that does actually encourage one to step into challenges and chaotic situations in order to reveal healing opportunities so they may be transformed. We become one step closer to emotional freedom and wholeness, one less nail in our tire.

Using this energy healing technique in the work environment has resulted in greater trust and vulnerability, which are vital to the success of any relationship. It encourages compassion and empathy. It removes the obstacles that keep people from expressing their true authentic self. It removes the walls that keep us separated from each other. It supports sustainable leadership and a more whole organization.

Biologists, neurophysiologists, psychologists, healers and organizational researchers can all agree, emotional memories are stored not only in the brain but are imprinted in the body, information is carried via energy from the brain to the body and vice-a-versa. Our conditioned response to emotions is learned. We can unlearn these responses and learn new ways to be more effective, ethical and enduring in our work and our relationships. Given this, I propose that energy healing can be a tool to support leaders to be their full potential.



## **Chapter 3: Methodology and Validity**

### **Research questions**

What are the influences on and results from learning a self-empowered energy healing technique designed to improve leaders' affect, well-being and performance?

More specific questions include:

- What are the trends in demographics and emotional labor scale results of the phase I participants who show interest in further study participation and those who decline further study participation?
- What modifications are required to enhance the success in using the self-empowered energy healing technique?
- What are the changes in perception and emotional affect of participants using the energy healing technique?
- What are the before and after changes in emotional labor scales (which may indicate changes in well-being and performance)?
- How is the energy healing technique being used at work?
- What is the impact of the energy healing technique on the participants affect, well-being as well as performance and relationships at work and home?
- What contributed to having successful outcomes?
- How can the results of this study be useful in designing a future research regarding emotional regulation and energy healing?

## **Methodology**

### **Study design.**

This research was designed to explore various aspects related to the introduction of a self-empowered energy healing technique and its impact on affect, well-being and performance. It was expected that the results of this study would provide direction for a more robust study in the future. An extensive literature review was completed which has provided direction for the rest of this study. The remaining research consisted of data collection through a four-phased approach among voluntary leaders within the service industry. Approval for this project was obtained as an expedited study by the Institutional Review Board of St. Catherine University prior to data collection. All data collection throughout the four phases consisted of self-report data by each participant as well journaling my observations throughout the study. Invitations were provided to potential participants for each phase of the study (Appendix A). Informed consent was obtained by each participant in each phase of the study (Appendix B). Participants were informed that they may exit the study at any time for any reason throughout the study. The four phases of the data collection process included:

1. A pre-experiment online survey (Appendix C). This provided demographics, religious and spiritual activities that may be related to well-being and a baseline of emotional labor using an adaptation of a validated emotional labor scale (Blau et al., 2010). This survey also included an invitation to the second phase.
2. The education and experimentation in-person classroom session. A fifty minute presentation (Appendix D) included the vision and goals of this study, the benefits and cautions of introducing spiritual practices in the workplace, emotional intelligence, emotional labor, affective leadership, the neurophysiology of

emotions, spiritual healing practices, and scientific evidence of energy and healing. The energy healing steps were explained to the participants. To ensure participants' understanding of the process the following questions were posed to the group after the education session:

- What are some examples of an emotional event or theme?
- What are some examples of a higher source?
- What are some methods to help move the energy from your body to your higher source?
- Does anyone want to practice part of this prior to the experiment?

They were encouraged to adapt the technique to make it work for them. They were encouraged to ask any questions or ask for help during the session or privately after the session if they wanted assistance to adapt the technique to the degree that they wanted the technique to work for them.

For each of the three trials using the energy healing technique, participants were asked to recall and work with one emotional event or theme (a consistent emotional pattern that emerges in their life) that they would like to feel better about. They were instructed to select a non-grief related event or theme since processing grief is not as simple as pulling a nail out of a tire. Participants were encouraged to recall and work with three different events or themes for this study that were either personal or work related. Data collection (Appendix E) during the experiment phase included self-report of pre and post affective (emotional) and somatic (physical) responses. Documentation of these responses included naming the emotion and identifying the physical location and physical sensation

as well as rating the intensity of each response that was related to the event or theme in each of the three trials. Other data collected in this phase included the time participants used to process the energy healing technique, and subjective notes on any changes in perception of the event or theme they were working with, and any notes on how the technique worked for them.

After the experiments, the participants were asked to rate their perception of how easy the technique was to use and how useful they felt it might be at work. They were also asked to share if they felt anything could have been done differently to better support them in the experimental phase of the study. A reminder was sent to each of the phase II participants one week after the phase II session to encourage reflecting on the impact of the phase II session on their work and to remind them that they will be invited to participate in phase III in another week.

3. A post-experiment online survey (Appendix F). An invitation to the follow-up survey was provided two weeks after the education and experiment phase. Data collection included a repeat of the emotional labor scale questions, reflections on the impact of the education and the use of the energy healing technique. Participants were also asked to rate how easy it was to use the technique at work and how helpful the technique was to them in their work or life, their affect, well-being and performance.
4. Appreciative inquiry interviews (Appendix G). Selected participants were identified and invited to participate in a one-on-one appreciative inquiry interviews (Hammond, 1996). Criteria for selection included participants who

reported greater improvements in emotional labor scale scores (less surface acting and greater deep acting) in the post vs. pre experiment online survey questions.

Questions posed in these interviews were designed to elicit greater details of what worked for each of the participants as well as how their participation in this study made an impact in their work or life.

### **Target population.**

The target population included leaders from various service industry organizations who are either managers of other people or leaders who provide direct service for customers, clients, patients, students or the general public. Leaders within the service industry are expected to have a higher level of emotional engagement and emotional requirements in their work due to human to human interactions. Participants were 18 years or older residing in a major metropolitan and surrounding area in the Upper-Midwest section of the United States. They were solicited through public access or personal contacts who have not previously engaged in professional energy healing consultations with me. Participants were invited by their organization upon authorization to participate in this study. Other participants were directly or indirectly solicited individually.

### **Risks and benefits.**

The risks and benefits of participating in this study were acknowledged in consent statements for each phase of this study. Risks included the manipulation of psychological variables. Due to this risk and the experimental phase of this study, an expedited review by St. Catherine University's Institutional Review Board was required. Approval was obtained prior to recruiting participating subjects into any phase of this study. Specific risks are outlined as follows:

- Probing for personal or sensitive information in surveys or interviews. Participants were asked to voluntarily share their emotional data throughout the four phases of the study. They were encouraged to withhold or not share any data that they feel uncomfortable sharing.
- The phase II portion of this study asked participants to recall an emotionally unpleasant event or theme that they would like to feel better about. This may cause a temporary unpleasant emotional experience. The time to recall and focus on these negative aspects was minimized. The participants were asked to focus on the physical sensation that is associated with the emotional event or theme which may be unpleasant. The energy healing technique is designed to improve or eliminate the negative effects. If it did not or if participants choose to prematurely end the experiment, participants were instructed to refocus their attention to a pleasant event which should alleviate the negative emotional and physical sensations. If in the rare occasion that the unpleasant sensations persist, participants were offered if they would like an alternative energy healing or coaching provided by me to help alleviate their distress. If agreed, the process will be explained and agreed upon prior to any additional intervention. This will be documented in my field notes. This level of Support was offered during phase II and two weeks following if participants felt the need for additional coaching are help with finding alterations in the technique to meet their needs. None of the participants requested additional assistance.
- The participants were also asked to be more aware of their emotions and emotion related responses after phase II. This was a voluntary effort, but it may have increased the awareness and experience of undesired emotions. They received training that may result in better management of the negative emotions.

Direct and indirect benefits that may result from participation in this study were acknowledged. The identified benefits are as follows:

- There were no direct benefits from participating in phase I, III or IV of this study.
- Phase II offered participants education on emotional management, work related emotional requirements, the benefits and cautions of spirituality in the workplace, emotional trauma and learning how to use an energy healing technique that may provide lasting benefits as an emotional regulation tool.
- Indirect benefits of this study included providing a foundation of knowledge for future research in the use of energy healing for leaders at work, as well as further advancing practices in emotional regulation.

It was deemed that the potential benefits of this research outweighed any probable risks. It is unlikely that the cause of the emotional or physical distress is due to the energy healing intervention, but it is likely that it is the result of an increased awareness of something that already exists. The unpleasant emotional and physical sensations are temporary and within the scope of everyday experiences. The unpleasant emotional and physical sensations can subside either through the use of the energy healing technique or through a positive refocus of attention. In the rare case of persisting emotional or physical distress, an advanced form of healing and support was offered.

In addition to the emotional risks and benefits posed to each participant, data management was identified as a risk. Due to the design of the study to correlate various phases of the study with each participant confidentiality, but not anonymity, was maintained. A research ID number was provided to each participant in phase II. The research ID number was used to identify and link data collected in each phase of this study to each individual participant.

One document, separated from the data collection, was used to record the participants name, contact information and research ID number. The contact information was held in secured seclusion until needed to contact participants for phase II, III and IV as well as reminder notices.

### **Recruitment.**

There was no remuneration for participating in this study. All volunteers were reminded in each phase of the study that they could choose to exit the study at any time for any reason. Volunteers were solicited through authorized organizations some individuals were solicited through direct personal contact according using recruitment statement in Appendix A. To help participants make an informed decision whether to participate in this study or not, a consent form (Appendix B) was provided for each phase. For Phase I and III consent statements were included in the surveys and contained the statement: completion of the survey implies consent. For Phase II the consent form was be read by each participant prior to the education session. For Phase IV, the consent form was be read by the participant prior to the interview. Consent was obtained prior to initiation of each phase of this study on the day of the activity.

To embark on the creation of new data to support this study, Phase I began with a 10-15 minute online survey of leaders, managers or direct customer service providers, within the service industries. Both of these types of leaders are expected to experience emotional labor due to the extent of human interactions in their work. The targeted number of respondents was 75-150. A larger sample size was chosen to increase the chances of recruiting enough participants into the remaining phases of the study. The survey participants from phase I were recruited for phases II and III through the survey.

Survey respondents were made aware that the next phase II was comprised of a two-hour session including education and experimentation with a self-empowered emotional regulation



technique using energy healing. Survey respondents were also made aware that the phase III was a follow up survey that would take approximately 15-20 minutes. The targeted number of participants in phase II and III was 20-50. Education sessions were held at their place of employment or at St. Catherine University. Education sessions were limited to 20 participants. Survey respondents who demonstrated interest in the next phases of the study were contacted by email of the class schedules, which were coordinated with the original contact or a designated contact person within the organization.

Phase III surveys were electronically distributed to all phase II participants two weeks after their phase II session. An additional reminder was sent to all participants one week after the initial Phase III email. It was anticipated that the same 20-50 participants in phase II would participate in phase III.

The fourth and final phase comprised of Appreciative Inquiry (Hammond, 1996) interviews was conducted with the participants who showed greater improvements in emotional labor scale score outcomes. Audio Recording was used during the interviews and participants expressed consent to do so as indicated on the consent form for phase IV. It was expected that 4-7 participants would be recruited for this phase. The participants were selected based on the numeric values of the differences between their phase I and phase III emotional labor scale scores. The seven questions related to surface acting were expected to increase from phase I to phase III, which would indicate that participants disagreed with faking more. The ten questions related to deep acting were expected to decrease from phase I to phase III, which would indicate that participants agreed with deep acting more. Improvement were calculated by adding the [(post-experiment surface acting Likert scale results – pre-experiment surface acting Likert scale results) + (pre-experiment deep acting Likert scale results – post-experiment Deep Acting Likert

scale results)]. The top four phase III survey respondents were recruited by phone for a one hour interview. All four accepted the invitation and were interviewed.

### **Data analysis.**

Descriptive analysis was used to assess the trends and impact of this study as well as to explore the feasibility of pursuing further research related to energy healing in leadership (Babbie, 2010). A paired t-Test was used to analyze and unexpected correlation between the emotional and physical intensities reported in phase II.

This study was skewed to show more positive outcomes for four main reasons. The first was due to the solicitation of voluntary participants that had an interest in participation rather than including a random sample from the general population. Participants also had the option to exit the study at any time which may eliminate those that did not respond or show less positive outcomes and it may not have been worth their time or efforts to continue. The third reason was that an offer was made to coach the participants in finding adaptations to achieve success with the energy healing technique so that it could work for them to the degree that they wanted it to work for them. The fourth reason for a positively skewed study was due to the appreciative inquiry interviews which were held with participants who had indicated more positive emotional labor outcomes. Appreciative inquiry was used to elicit what worked for the participants and what positive impact it might have made in their work or life.

The data collected in phases II, III and IV were analyzed in aggregate and individually by using the participants' research ID number. Demographics, job stress and emotional labor scale scores were assessed for any interrelated trends as well as to determine trends of participants who were interested in further participation in this study. The next data set included the self-report of emotional and physical sensations and intensities during the three trials during the

experiment phase of this study. These data were assessed for improvements which could indicate that the energy healing technique was effective. The time to process the technique was monitored to assess its practicality in the work environment. Qualitative questions regarding the participants use and perceptions were analyzed for trends and opportunities to improve the process. The actual emotions and physical sensations that were experienced by the participants were recorded for their assistance in the process. The data collected in phase III was designed to determine if participants were using the technique at work, how they were using it, and what was the impact on participants' affect, well-being and performance. These data were correlated to the phase I and phase II data for any trends in outcomes and processes in using the energy healing technique. It was also used to determine the "top transformers" as indicated by changes in emotional labor scale scores. The final interviews were analyzed by using content analysis (Krippendorff, K. (2004) to more deeply explore trends among the "top transformers" to assess trends in what made the education or the energy healing technique work for them and what benefits did they receive from participating in this study.

### **Validity**

There are several limitations of this study. The sample size is small due to the time constraints of completing the master's program as well as the unknown number of willing participants to test a newly applied concept in the workplace and no funds to support a larger trial thus participants were not compensated for their participation. The specific geographical region may also have an influence the outcomes which limits reliability. Given these limits, this study was designed to be an observational study without a control group to provide exploratory pre and post intervention data to assess trends and the feasibility of embarking on a more robust study.

Other influential factors that may have contributed to the outcomes of this observation study are identified. The education provided may have increased the participant's awareness and adaptation to their environment. Therefore, the outcomes may not have been directly related to the energy healing technique. Also as the facilitator of the training, my passion for this topic and my belief that it can work for most everyone may have had an effect on participants due to emotional contagion, the vicarious effect, and explicit emotional sharing as described earlier within the scope of emotional intelligence (Kelly & Barsade, 2001). Because I am a healing medium, the effects may be positive if participants pick up "good vibes" or automatically release negative energies due to my presence even without that specific intention. The effects of my presence as a healing medium may also induce a negative feeling if emotional imprints automatically surface and are not released. Again this may occur even without a specific intention to do so. As the facilitator of the education and experimentation sessions, I held no intention to interfere with the participants' processes. These factors may have impacted the reproducibility of this study for the better or the worse.

None of the outcomes of this study are deemed valid or reliable by quantitative measures. However, outcomes of this study will help in the development of a future studies regarding the use of energy healing and leaders' emotions, well-being, and performance. I relied on my advisor, coaches, and defense team reader's to point out my blind spots and biases with the analysis and the interpretation of this data.

This study elicited adequate information to answer some of the research questions through both quantitative and qualitative strategies. Assessments of the trends were correlated between multiple methods to acquire and triangulate quantitative data: demographics, emotional labor scales and self-reported affect, well-being and performance using quasi-statistics, a paired

t-Test, and the qualitative data from the experimentation data, field notes, the post-experiment survey, and interviews using respondent validation (Maxwell, 2005, pp. 109-114).

## **Chapter 4: Presentation of Results and Discussion**

### **Study Participation**

Seventeen institutions and 41 individuals were invited to participate in this study. Four organizations provided institutional authorization. These organizations agreed to forward an invitation to participate in this study to identified staff. The four organizations included: one hospital's leadership team, one social services agency's leadership team, one salon/spa team members, and one police department's staff and officers. In addition to organizational participation, 5 individuals that were contacted agreed to participate. The male to female ratio of those invited is 1:4.7 (23 male and 107 Female, 4 were unknown). Fifty-eight service industry professionals participated in the phase I online survey, 38/58 of the phase I participants indicated interest in participating in the phase II education and experiment and 27/38 actually did participate in phase II. Twenty-seven phase II participants were invited to participate in phase III; 17/27 actually participated in this phase. Four participants were invited to participate in the final phase for a one-on-one interview. All 4 agreed and completed the one-on-one interviews.

### **Phase I Data**

The results of phase I answered the question: what are the trends in demographics and emotional labor scale results of the phase I participants who showed interest in the education and experimentation phase II of the study and those who declined further study participation? Data were assessed for trends in demographics, any relation to self-report of job stress and correlations to the emotional labor scale. Demographics, job stress, and emotional labor results derived from the online survey are included in Appendix H - Table H1. A larger percentage of survey respondents (38 out of 58) were interested in participating in the phase II this study, the

education and experiment, than anticipated. There were some interesting but no significant correlations in demographics, job stress, or emotional labor results. A larger sample size may have produced more compelling correlations.

### **Demographics of those interested in the education and experiment phase.**

The populations who showed the greatest interest in moving on to participating in phase II, the education and experimentation session, were participants in the health care industry, directors and administrators, and those in their current position for over five years. There was a trend in increased interest along with increasing age. By a close percentage, 60% of men (n=10) and 67% of women (n=48) sought to participate in phase II. Leaders in this study who were settled into their positions and who have attained an advanced administrative position showed greater interest in exploring the phase II education and experiment session perhaps for their own well-being or to share with their staff to assist in promoting their well-being. The health care industry may be more aware of the concepts of energy healing which may have eased the exploration of this fairly new application in the workforce.

Religious and spiritual practices were assessed for any trends with further participation. All of the Protestants, Lutherans, and Buddhists showed interested in participating in phase II. Participants who engaged in religious practices one to three times per month and once per week as well as those who engage in spiritual practices more frequently, four to five times per week or more than five times per week, showed greater interested in phase II. Those who indicated they relate to “The Universe” as their higher spiritual source also showed greater interest in advancing through this study. Not all major religions were represented in this study population. However, the participants who represented some of the various religious or spiritual practices were largely willing to explore using the energy healing technique. The increased interest with participants

who engage in religious or spiritual practices more often might have indicated a personal desire for reducing stress through solace; they may have been seeking additional tools to aid in their stress reduction strategies. People who relate to a more intangible “Universe” may have been more open or familiar with the intangible concept of energy healing. Greater interest may have been the result of curiosity as energy healing concepts are becoming more mainstreamed.

### **Job stress.**

Job stress varied considerably among this study group. It was surprising that the service industry leaders in this study did not report higher levels of job stress. This may have indicated that these leaders already take steps to manage their stress. Twenty-eight out of 39 of those who reported mild to moderate job stress showed interest in participating in phase II. This is more than anticipated interest in pursuing phase II especially at this rate of job stress. Twenty-two of the 28 held positions of authority, which may have indicated that leaders are searching for ways to expand the tools in which they or their teams can manage stress. Ten out of 18 participants who reported higher levels of job stress as either high or extreme showed interest in participating in phase II. Perhaps the lower level of interest in participants with higher levels of job stress was a result of stress not being a priority or the lack of interest in exploring energy healing or emotional regulation tools.

Two groups reported a greater degree of job stress, as either high or extreme, included those who teach students and those who engage in spiritual practices four – five times per week. Five out of 6 who participated in spiritual practices four to five times per week indicated also having higher levels of job stress; and 4 of those 5 were interested in participating in phase II. Four out of 4 of leaders who teach students also expressed higher levels of job stress; three of the 4 indicated engaging in spiritual practices four to five times per week or more. Two of these 3



were interested in participating in phase II. These higher job stress groups were frequently engaged in spiritual practices and may be more open to seeking additional ways to manage their stress. However, there was no correlation with frequency of spiritual practices in the general higher job stress group of 18.

### **Emotional labor results.**

On average the survey respondents reported engaging in emotional labor practices which contributes to enhanced performance by engaging in all levels of deep acting including perspective taking and positive refocus. Participants also reported not engaging in basic surface acting or faking emotions which enhances well-being and performance (Appendix H – Table H2). However, the survey respondents, on average, reported stronger agreement with engaging with challenged surface acting which is found to be detrimental to well-being and performance. The wording of the challenged surface acting question may have influenced the correlation of this evidence to well-being and performance. Overall, there was no obvious correlation of emotional labor scale scores to job stress or demographics.

Emotional labor results were obtained using a validated seventeen question emotional labor scale instrument (Blau, et al., 2010), with permission. A Likert scale (1= very strongly agree 4 = neither agree nor disagree, 7= very strongly disagree) was used to determine the level of engagement in emotional labor practices. In this first phase, a baseline of information was obtained to assess surface acting which indirectly correlates to well-being and performance and deep acting which directly correlates to performance. The results (Appendix H - Table H2) were assessed to determine the respondents' level of engagement with the five emotional labor categories: basic surface acting (BSA) and challenged surface acting (CSA), basic deep acting

(BDA), perspective taking deep acting (PTDA), and positive refocus deep acting (PRDA) (Blau, et al., 2010).

In this study population, most of the participants indicated either a neutral response or being on the healthy side of ideal agreement with deep acting. However, the response to the surface acting questions revealed less healthy results. The participants average BSA was at the neutral point. The CSA response was the most unexpected result. Significantly fewer participants were neutral or reported a level of disagreement with “faking” an emotional display with challenging customers. In retrospect, the surface acting results were perhaps not that unusual in a typical service industry culture as we “aim to please” and give “service with a smile” whether it is authentic or not.

The CSA outcome may also have been the result of the wording of the question in this category. For example, “If someone that I serve angers me, I can resist expressing my true feelings by faking a happy face.” (Adapted from Blau, et al, 2010, p. 206). While “faking” may be a more professional and expected response, agreeing with this practice indicates a higher degree of emotional labor which has been shown to have negative consequences. Many of us “can” put on a happy face, but perhaps to more accurately assess job stress the question should have been posed to find out how often this might be occurring. Better wording might have been accomplished by changing the words “I can” to “I often” to assess the frequency of engaging in this practice. Ideally leaders would be able to be authentically display the emotions they feel more often than not, and at the same time not feel negative emotions. Due to the wording of the CSA questions, the challenged surface acting results may not be useful to assess the scope of participants’ well-being.

There were no obvious trends in emotional labor scale results to job stress or any of the study population groups. There was a lower than anticipated reported level of job stress and a higher than anticipated interest in participating in the next phase of this study, the education and experiment session.

**Phase I key points summary.**

- Job stress varied considerable among the study populations
- On average, survey respondents fell on the healthy side of the emotional labor scales with the exception of challenged surface acting. This may be due to the wording of the question.
- Survey respondents who reported mild and moderate job stress, health care industry leaders, directors, administrators, leaders in their current position for over five years, Protestants/Lutherans and Buddhists demonstrated more interest in participating in the phase II education and experiment session.
- Overall, there greater interest in participating in the education/experiment phase than anticipated.

**Phase II Data**

The data collected in this phase were targeted to answer two questions: What were the before and after changes in the emotional affect and perceptions of participants using the energy healing technique? What modifications were required to enhance the success in using the self-empowered energy healing technique? The results of this phase revealed that most participants experienced positive results. Some experienced a complete transformation of their emotional and physical intensities related to negative emotional events. The technique was uniquely modified by each participant to make it work for them; several descriptions were reported. Two

unanticipated results emerged: One, a strong correlation between emotional and physical intensities was revealed. Two, the top emotional and physical sensations reported appear that they may correlate to symptoms of the diseases which contribute to the greatest causes of mortality in America.

A two hour session was held to conduct the education and experiment of this phase. Education was provided on emotional intelligence, emotional labor (work related emotional demands), the neurophysiology of emotional trauma, the use of an energy healing technique at work and the benefits and cautions of bringing spirituality to work. Three trials of the energy healing technique were then conducted within the experiment session to assess the emotional and physical response to a particular emotional event or theme that the participant selected. For each trial, participants were guided through the steps of the energy healing process as follows:

- Select an emotional theme or event that you would like to feel better about.
- Identify the emotion and its intensity associated with the event or theme.
- Identify the related somatic/physical sensation and its intensity.
- Using imagination, breaths, or hands in a sweeping motion, move the energy of the somatic sensation out to your higher source.
- As the energy is moving out, bring in a higher source of energy, such as love or peace, to replace the imprint.
- Continue to move the old energy out and the new energy in until it feels complete.

Twenty-three participants completed all three trials within the experiment session. Four of the participants declined participation in one of the three trials. At the end of each trial participants were asked to comment on any changes in their perception of their original event or theme they were working on. They were also asked to share how the technique worked for them.

At the end of the session, participants were asked to rate the ease of using the technique, their perception of how useful it might be at their job and if there was anything that could have been done to enhance their experience.

The emotion that was associated with the recalled event was documented along with the intensity of the emotion. The physical location as well as the sensation was also documented along with the intensity of the physical sensation. Both emotional and physical intensities were documented using a scale of 0-10 where 0 indicates “not present at all” and 10 indicated “the worst I ever felt.” The emotional and physical intensities were reported at three points throughout each trial: the first point was prior to using the energy healing technique, the second point was just after using the energy healing technique and the third point was after the energy healing technique and while recalling the emotional event that the participant was working with in that trial. For these results see Appendix H – Table H3.

### **Emotional outcomes.**

The emotional intensity results are shown in Figure 1. The average emotional intensity reported at point one for all three trials was 6.9. This point was recorded while recalling the event or theme and prior to engaging in the energy healing technique. At the second point, post-healing, the emotional intensity was reported at an average of 2.9. Most of the participants showed improvement from their pre versus post healing emotional intensities. Two participants reported no change in their emotional intensities. None got worse. At point three, the post healing and while recalling the emotional event, emotional intensities were reported below the original marker, and on average the same as the second point intensity with an average of 2.9.

Thirty-seven trials revealed an equal emotional intensity at points two and three. Twenty-six trials revealed point two was higher than point three which may indicate that the

process to release may have continued. Eighteen trials revealed point three was higher than point two which may indicate further clearing of the emotional imprint was needed, that the clearing did not have a lasting effect, or that additional imprints related to that particular emotion may be present. Four of the trials revealed both point two and three were at 0 which indicates a complete transformation of the emotional imprint. Two trials revealed point two but not point three was at zero. Two trials revealed point three but not point two were zero. Through practice, I might anticipate that more participants may be able to reach a zero point for emotional intensities after the energy healing technique.

Figure 1. Average Phase II Emotional Intensity - Self-Report Results

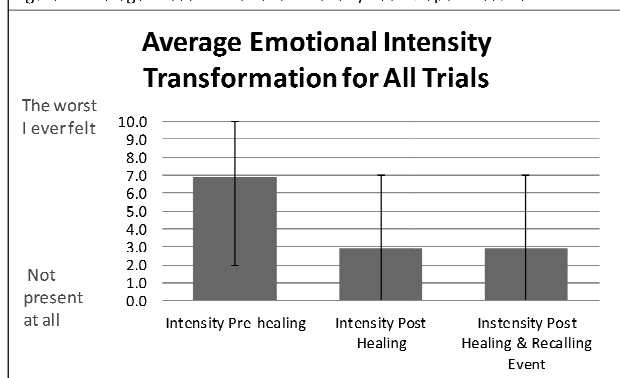
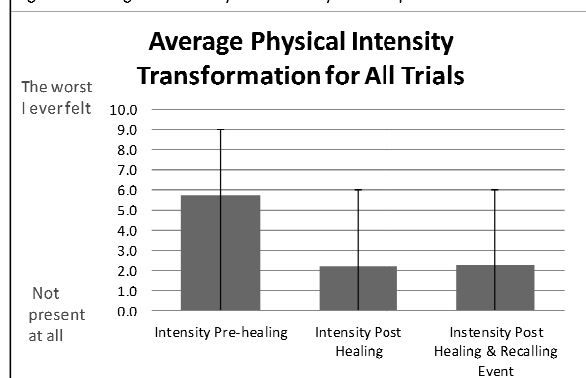


Figure 2. Average Phase II Physical Intensity - Self-Report Results



The open ended phase II questions were assessed for themes in emotion related responses (Appendix H - Table H4). Of the 11 narrative comments 8 expressed a diminished intensity, 5 reported an increase in positive emotional status. One expressed some doubt and anticipated the negative emotion would return. These results correlated to what was expected.

### **Physical sensation outcomes.**

The physical intensities (Figure 2) were reported similarly to the emotional intensities. The results throughout the 3 trials revealed similar outcomes. The physical sensations reported included, in many cases, both the physical location of the felt sensation as well as a description of the physical sensation. The intensity that was reported at the first point while recalling a

physical event or theme and before the energy healing technique was used for all three trials among all participants who chose to engage in the trials was an average of 5.7.

One participant was not able to identify a physical sensation with the emotional event or theme during their first trial. The participant reported in this particular trial that “Simply thinking about the event/emotion seemed to make it better or less intense.” The event this participant recalled may not have been a somatic healing opportunity. Another explanation may be that she experienced an automatic healing, which as an observation in my healing practice that seems to happen after some experience with the process, but certainly it may happen as “beginners luck.” It is also possible that the participant did not have a good understanding or the ability to interpret or express somatic experiences. The various forms of energy healing and mindfulness were not discussed with the participants during the education session. It was stated, however, that the energy healing technique may not work for everyone and/or it may not work in every situation. This result may be an area for further exploration and research.

The post healing physical intensity reported at the second point was an average of 2.2. Most participants showed improvement in their pre and post healing physical intensities. One participant, as I mentioned, did not report a physical sensation. Another participant reported an increase in the intensity of the physical sensation at points two and three as compared to the first point and claimed “As I tried to push it out, I could feel it building stronger, growing.” This participant is also one of the participants that did not have an emotional transformation in another of the three trials and chose not to participate in the remaining trial. While additional assistance was offered prior to engaging in the experiment phase, this participant did not ask for help. There are many factors that may have contributed to this outcome, but in this case it is unknown. Future research may be done to explore potential causes of this type of situation. On

average, however, the third physical point reported, post healing and while recalling the physical event, was 2.3. This outcome is also below the first point, and on average slightly higher than the post healing intensity.

Similar to the emotional outcomes, 46 trials revealed an equal physical intensity at points two and three. Nineteen trials revealed point two was higher than point three which may indicate that the process to release was continuing. Sixteen trials revealed point three was higher than point two which may indicate further clearing of the physical imprint is needed or that other imprints may be present. Ten of the trials revealed the physical intensities for both point two and three were at 0. Four trials revealed point two but not point three was at zero. Two trials revealed point three but not point two were zero. More participants were able to reach a zero point with the physical intensity as compared to the emotional intensity. A greater level of clearing of the physical imprint may be attributed to the direct focus on the physical intensity. The complexity of additional imprints surrounding an event may lead to the lingering of negative emotional and physical sensations.

While more participants were able to clear their physical imprints, fewer offered comments on this outcome (Appendix H - Table H4). Fourteen out of 18 narrative responses expressed an improved physical sensation. Two reported worsening physical sensations. One reported not being able to feel a physical sensation with the particular emotion. One participant reported “I felt tingles all over as the energy worked itself out.” These results correlate to what was expected. Through practice, more participants may be able to reach a zero point for physical intensities even after recalling the emotional event. And more participants may be able to reach a zero point for emotional intensities if they focus on healing additional physical imprints.

**Two additional outcomes included a change in perception and positive action.**



There were two additional outcomes that emerged out of the narrative comments which resulted from the using the energy healing technique. One was a change in perception and the other was an anticipated change in behavior or actions (Appendix H - Table H4). These narratives emerged from the opportunity to share any changes in perceptions after each of the three trials using the energy healing technique. The data collection in this phase was focused specifically on the technique and not the effectiveness of the education portion of the session. Changes in perception as well as changes in behaviors or actions were discussed in the education session as goals of emotional labor and the use of the energy healing technique and may have influenced the participant's willingness to share these experiences.

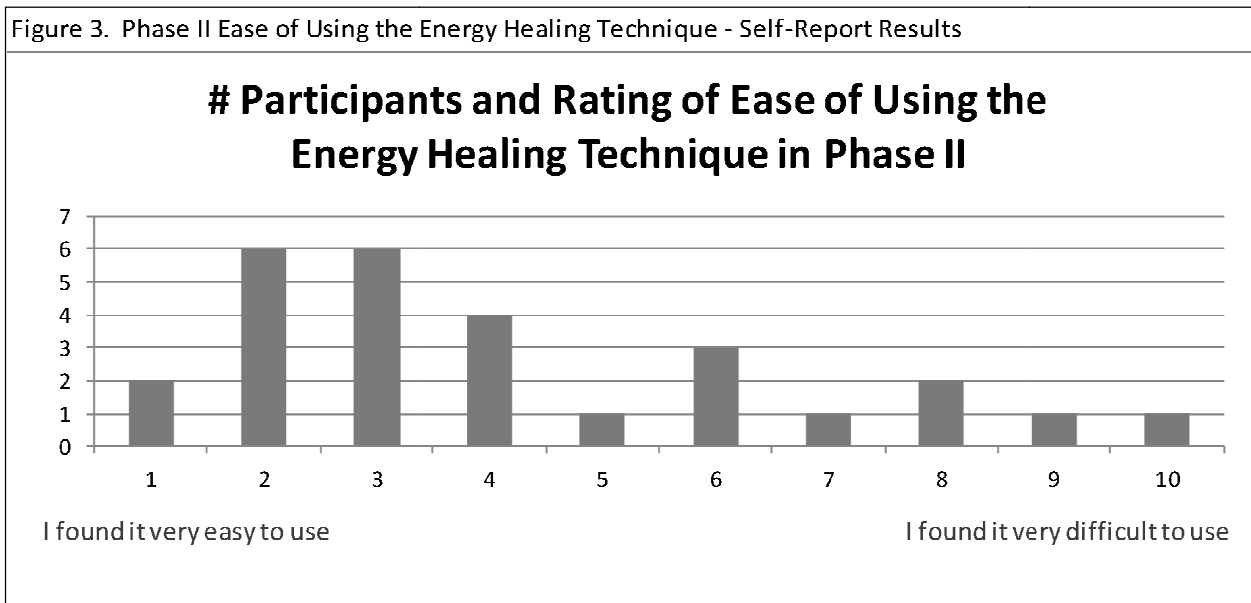
Having greater compassion for self or others was the most common theme that emerged from the 33 narrative comments regarding perceptions. Other perceptions included the ability to "let it go", situations feeling less consequential, less personal, more objective, less intense, more in control, and a few expressed realizations they had regarding their experiences. Eight narratives expressed anticipated changes in behavior which included forgiveness, a positive refocus on anticipated actions and moving forward. These types of positive actions were expected to be reported as outcomes in phase III. It was a good sign that participants expressed their desire to change behaviors immediately after using the energy healing technique.

Removing the negative imprints that lead to undesirable emotions is helpful. In this study group, it led to the ability to achieve a more healthy emotional state and the subsequent confidence in their ability to change not only perceptions but anticipated actions; both of which are components of emotional labor. The goal of this study is to be able to be authentic with emotions (not faking) and stay engaged with others through deep acting by perspective taking

and a positive refocus. But to diminish one's stress, one must be able to attain the necessary and authentic emotional display with ease and less labor.

### **Ease of using of the energy healing technique.**

At the end of the experimentation session two questions using a Likert scale were posed to assess participant's perception regarding ease of use and usefulness at their job. Generally, the energy healing technique did work to alleviate, at least in part, the emotional and physical intensities associated with a negative emotional event or theme, but it also must be practical and easy to use. When asked how easy the technique was to use the participant's average response was 4.2 (range 1-10 on a scale of 1 to 10, 1 being "I found it very easy to use" and 10 being "I found it very difficult to use"). Results are in Figure 3.



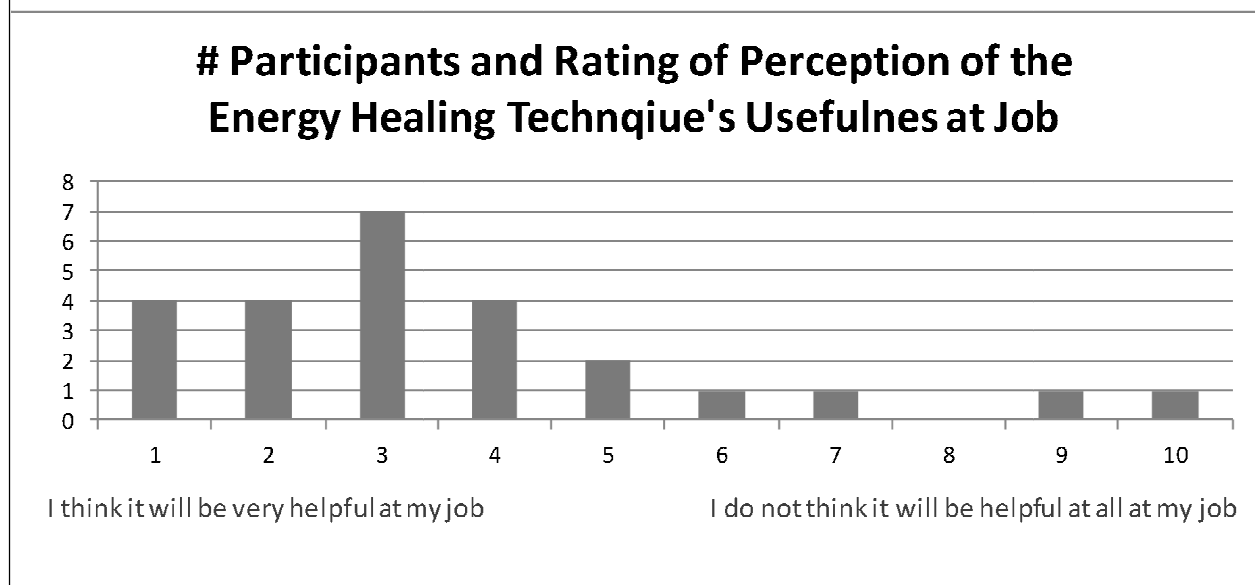
Participants who reported a greater ease of use, also reported that using imagination helped, it worked well, it was easier with subsequent trials, and some felt immediate relief. Contrary to what might have been expected, the ease of using the energy healing technique in this phase did not seem to correlate with the participant's engagement with spiritual practices.

Eighteen of the 27 participants engaged in prayer, 7 in meditation, 5 in Yoga/ Tai Chi/ Qi Gong, 5 in Massage/Body Work, 1 in Traditional Chinese Medicine, 2 in Energy Healing/ Rieki/ Healing Touch, 3 in Other Forms of Spiritual Practices and 4 claimed not to engage in spiritual practices. For the 2 participants that rated ease of use at 1; one only used Prayer as a form of spiritual practice and the other only engaged in Massage/ Body Work. For the four that did not engage in spiritual practices, each rated their ease of use at 2, 3, 6, and 10.

Some participants found it hard to recall situations or they reported that specific situations were more difficult to process. A few had a difficult time feeling the emotions; claimed it didn't work and had difficulties replacing energies with love. A few also reported a worsening of the intensities. Seven out of the 8 participants that rated the ease of use more difficult were in the same class session that was offered to the health care organization which was held with 15 participants. The responses to the final question revealed what might contribute to greater success. The question was: is there anything that could have been done to enhance your experience with this phase of the study? Two themes that emerged from this question are a more meditative environment and more guidance through the technique (see Appendix H - Table H4). As an observation, most of sessions held were engaging, with questions and some sharing of experiences with an openness of shedding tears among co-workers. The largest group of 15 hospital leaders appeared the least engaged; it was a very quiet group, only a few questions were asked and there were no reported or observed tears, as in the other groups. This may support that a smaller group session may be more effective. Perhaps the education could be offered in a group or team setting and limit the experiential session to smaller group or private one-on-one sessions. The examples and outcomes provided in this data collection will hopefully contribute to greater success in teaching future courses.

When asked “how useful will this technique be at your job”, the participants reported an average of 3.6 (range: 1-10 on a scale of 1-10, 1 being “I think this will be very helpful at my job” and 10 being “I do not think this will be helpful at all at my job”). Results are in Figure 4.

Figure 4. Phase II Percpetion of the Energy Healing Technique's Usefulness at Job - Self-Report Results



If the participants found the technique to be easy to use, they also thought that it would be helpful at their jobs. The participants that found the energy healing technique difficult to use largely did not think it would be helpful at their job. However, there were three participants that found the energy healing technique more difficult to use, yet thought it would be more helpful at their job. Despite some difficulties in using the energy healing technique, more participants felt it would be useful at their jobs. Perhaps the benefits of feeling better emotional and physically along with the changes in perceptions and intended actions outweighed the difficulties and participants found value in using the technique. The use of the energy healing technique at work was further evaluated in phase III. One the participants who found it difficult to use yet thought it would be useful at their job, went on to be one of the phase III “top transformers” in terms of emotional labor scores and was interviewed in phase IV of this study.

**The time to process the energy healing technique.**

The time to process this technique may have also contributed to ease of use. Time is an important factor as it is intended to be used at work and potentially while an emotional event is occurring. The average time to process the energy healing technique diminished with each trial. The first trial of the aggregate participants averaged 147 seconds, the second trial 129 seconds and the third trial's average was 98 seconds. One participant used the entire 5 minutes which was allowed in these trials to process one of their trials. This participant reported that they "ran into a wall that I can't breakdown" and also stated that it "helped slightly." This is expected to happen and other transformational techniques may be more effective or it simply may take more time or an additional focus on other imprints to clear an emotional event or theme.

Given that the literature attributed the stress of surface acting remained significant two hours after the event (Bono, 2007, p.1364-1365), the ability to process emotions within a few minutes may contribute to it being a useful tool prior to engaging in a difficult situation, while in, or directly after an emotional event. With practice and incorporating the use of the technique into one's habits I anticipate that the time to process the energy healing technique may be reduced even further or even may be processed within an emotional event at the time of occurrence.

**Unanticipated observations with the phase II data.**

Prior to summarizing the findings of this phase of the study, I feel obligated to share two observations that were not intended to be analyzed. First, there was a strong positive correlation (Pearson Correlation = 0.84) between the emotional intensities and the physical intensities throughout all of the trials (Appendix H - Table H5). For myself, as a medical researcher and an energy healer, I had been searching publications for this data for over a decade without success.

I gave up my quest years ago and was surprised to see it emerge in this study. The data in this relationship is skewed such that the average emotional intensity was rated slightly higher than the average physical intensity. The cause for the correlation is unknown. However, the works from leaders such as Candice Pert, Daniel Goleman, Alberto Villoldo, epigeneticists and perhaps even neurophysiologists support the premise that negative emotions lead to physical symptoms or disorders. Further research is indicated to determine specific causality in this relationship. The second observation may support the direction for further research on this first observation.

The second observation regarding the actual emotional (Figure 5) and physical (Figures 6 & 7) sensations that were documented in phase II were noteworthy as well. Some holistic practitioners look for the emotional disturbances related to physical ailments. With this concept in mind, healing practitioners map out the metaphor of the emotional imprints of physical disruptions. For example, when working with people with cancer, I tend to look metaphorically for and release the emotional imprints that contribute to “what’s eating you.” When that emotional foundation is released, the body, in theory, is free to be healthy. From what I have witnessed in my practice, there appears to be a better chance of turning physical ailments around once the emotions are resolved.

Anger and frustration were the top two reported emotions. I tend to work with anger and frustration, which are two among many possible emotions to address when working with people with cancer (Lincoln, 2010); metaphorically representing “what’s eating them.” There certainly are many factors that contribute to the manifestation of cancer, such as genetics, environmental toxins, diet, etc. But could a quick and easy energy healing technique provide an additional or preventative solution? The third most reported emotion was anxiety. Again there are many

factors that contribute to anxiety disorders, including biochemical and hormonal imbalances which require therapeutic interventions. Cognitive therapy is an approach taken to support people with anxiety disorders. In the cases of anxiety where patients are not receiving adequate treatment, could the addition of somatic energy healing help to resolve some of these cases as it did for the Tsunami victims mentioned in this conceptual context?

Figure 5. Phase II Frequency of Emotional Sensations - Self-Report Results

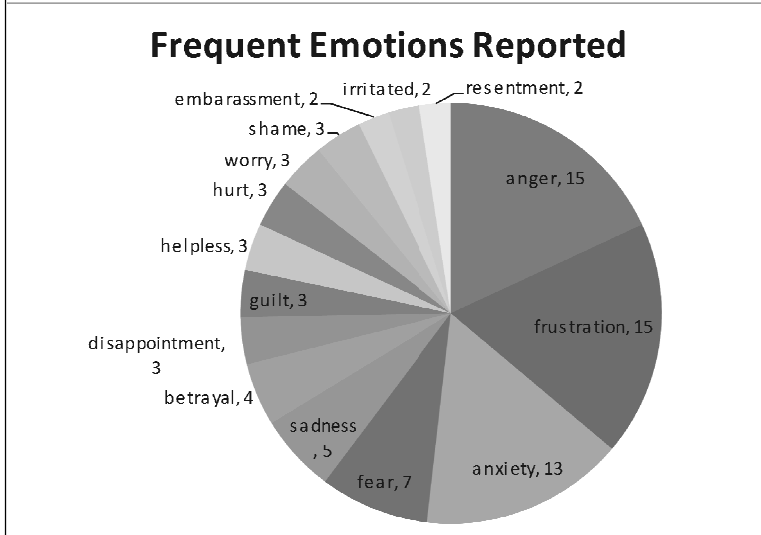
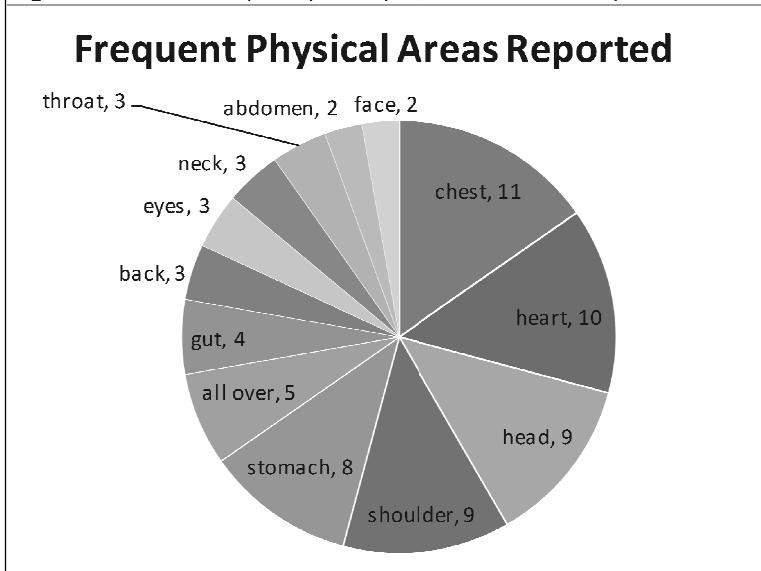
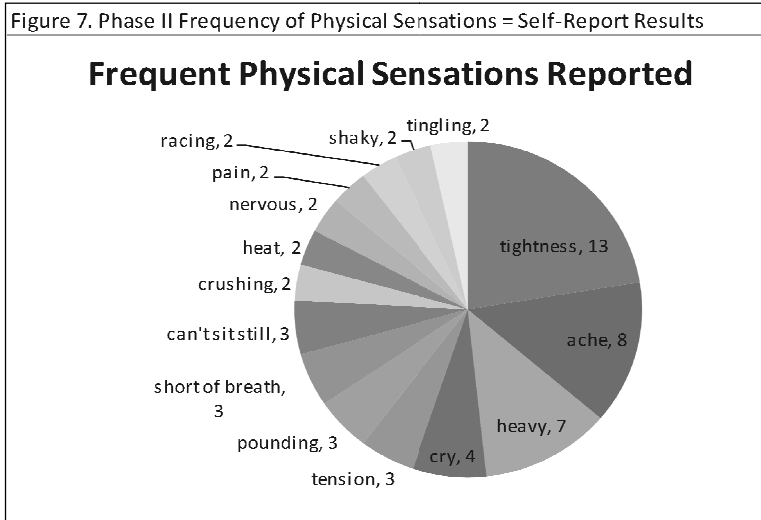


Figure 6. Phase II Frequency of Physical Areas = Self-Report Results





The most common physical area affected was the chest, followed by the heart. Participants reported tightness, heaviness, and crushing sensations along with the chest and heart location. I want to be clear that the study participants were not having medical emergencies. I am also not implying that any medical emergency was impending. However, based on my background as a critical care practitioner, these sounded like common symptoms of heart attack. Are these emotional imprints and physical sensations representing the very front end of disease?

It is interesting to note that the top rated emotional and physical sensations could potentially relate to the two top killers in America which are cancer and heart disease (Heron, 2012). While the evidence produced in this study cannot be correlated to these significant disease states, it might be an indication that early intervention to reduce or eliminate emotional stressors may, in the long-run, have an effect on an even greater than anticipated physical well-being as well. Further investigation is needed to determine the long-term implication of negative emotional events and the use of somatic energy healing on physical well-being and the potential manifestation of disease.



**Phase II key point's summary.**

- Emotional transformation was achieved by diminishing or eliminating the negative emotion felt by the participants. Some participants reported experiencing a greater positive emotion.
- The transformation of physical sensations was achieved by most participants by diminishing or eliminating the negative emotion. More participants experienced an elimination of the negative physical sensation than eliminating the negative emotion. A few reported a worsening of the intensities.
- There is a strong correlation between the emotional and physical intensities reported.
- There is intriguing evidence that may indicate that the emotional and physical sensations which were reported in association with negative emotional events could potentially be contributing factors to disease manifestation.
- Changes in perceptions of the original negative emotional event were reported after the use of the energy healing technique and included a sense that the situations were less consequential, less personal, found greater compassion and more control or they were able to let go of control and found it not worth it to hang on to the negative situations/emotions.
- Changes in anticipated behaviors emerged after the use of the energy healing technique such as moving forward, a sense of being able to handle the situation, dealing with it as opposed to dwelling on it and the ability to let go of control.
- Ease of use of the energy healing technique was rated at 4.2 out of 10 (10 being very difficult to use). Some found using their imagination helped, it got easier to use with each trial, and a few felt immediate relief. Some found specific situations more

- difficult to process. Some had a difficult time identifying emotions. A few had difficulties replacing energies with love. Usefulness of the energy healing technique at their job was an average of 3.6 out of 10 (10 being not very helpful at all at my job)
- The average time to process the negative emotional events or themes diminished with each subsequent trial from 147 seconds, 129 seconds to 98 seconds.
  - Adaptations were encouraged and many creative adaptations were shared.
  - Common responses to enhance their learning experience included providing more examples, trying the technique in action, and conducting the experiment in a better environment.

### **Phase III Data**

Phase III was designed to answer several questions: How is the energy healing technique being used at work? What are the before and after changes in emotional labor scales (which correlate to changes in well-being and performance)? What is the impact of learning the energy healing technique on the participant's well-being, performance, affect, and job stress? Phase III also provided an opportunity to revisit the question what modifications are required to enhance the success of using the energy healing technique?

Most phase III participants indicated using the energy healing technique either at work or at home and some are using it in both settings. It was more difficult to use at work than in the phase II experiment. Emotional labor scales and job stress did not, in aggregate, change significantly. Individual changes in job stress varied more. Individuals showed a wider emotional labor variance from phase I to phase III, for the better and some for the worse in terms of their correlation to well-being and performance. Emotional Labor outcomes did not correlate well to the self-report of well-being and performance. Most phase III participants did report

positive changes in affect, well-being and performance. There was much more variance in narrative responses and thus fewer common themes. These results indicate that the highly individualized process resulted in highly individualized outcomes. Suggestions to enhance participants experience reinforced the phase II suggestions as well as the addition of providing a “leave behind” reminder card or video to help participants remember the process and to teach relaxation so that the negative energies may be released easier and holding the training session at the end of the workday instead of in the middle of it.

The follow-up surveys were distributed to all phase II participants two weeks after their education and experimentation session. Seventeen participants volunteered to complete this follow-up survey. The average response time of those who completed the follow-up survey was 27 days. The self-report of quantitative results (Appendix H - Table H6) and qualitative themes (Appendix H - Table H7) were collated. Respondents were asked “In the past 2 weeks, approximately how often did you use the energy healing technique at work or in your personal life?” One of the respondents did not use the energy healing technique. Ten participants use the energy healing technique once or twice within the previous two weeks. Six participants used the energy healing technique 2-3 times per week. I was surprised that the technique wasn’t used more frequently by the responding participants. These results may correlate with the lower than anticipated reported job stress level in phase I and the overall unchanging job stress status reported in phase III.

### **Job stress.**

A re-assessment of job stress was made in phase III and correlated to the reports from the phase I survey (Appendix H - Table H6). Respondents reported an average 0.2 improvements in regards to job stress (on a scale of 1 - 5, 1 = low stress and 5 = extreme stress). The individual

changes ranged from  $-2$  to  $+2$ . Seven respondents had a positive change, 6 had a negative change and 4 showed no change. There were no correlations with changes in job stress and the changes in emotional labor scores. There are many factors, some directly related and some unrelated to the study which may have influenced this outcome. No explanations were requested of the participants.

### **Use of the energy healing technique at work or in personal life.**

To assess the integration of the energy healing technique several questions were posed. Responses are included in Appendix H - Table H6. One question was a reflection on how easy was it to learn the energy healing technique? The average rating was 2.4 (responses ranged from 1-6 on a scale from 1-7, 1 = very easy and 7 = very difficult). Another question posed in the phase III survey was how easy was it to use the energy healing technique as work? The average response from those who used the energy healing technique was rated at 3.5 (responses ranged from 1-6 on a scale from 1-7, 1 = very easy and 7 = very difficult). Due to investigator oversight the scale used to rate this data was different from the phase II data collection. A calculation was used to adjust the phase III ease of use data in order to compare it to the phase II data which used a 10 point scale. The adjusted average rating among participants who used the energy healing technique was 5.0 for ease of use at work in phase III. One phase III respondent did not use the energy healing technique after the phase II session. Fourteen respondents reported a more difficult time using the energy healing technique at work as compared to using the energy healing technique in the experimentation session. Two respondents reported an easier time using the energy healing technique in phase III. It is not surprising to find that the energy healing technique was generally more difficult to use at work.

It is interesting to note the paths of participants who reported a difficult time using the technique in phase II and who also responded to the phase III survey. One participant rated the ease of use in phase II at 9 out of 10, indicating it was more difficult to use. This participant did not use the energy healing technique after the phase II session. It was surprising to find that another participant reported a greater ease of use at work in phase III. This participant originally rated the ease of using the technique in phase II as 8 out of 10. The post experiment ease of use at the job adjusted rate was 4.3 out of 10. I would have anticipated that such initial difficulty might have prohibited one from incorporating this technique into their routines. Another participant who rated the ease of using the technique in phase II at 7 out of 10 remained at a similar ease of use at work in phase III at an adjusted 7.1 out of 10. This participant actually showed a greater improvement in emotional labor scales and was interviewed in phase IV under the pseudonym Carla. There is a wide range of outcomes throughout this study. Future studies may delve into gaining a deeper understanding of personal preferences regarding emotional regulation as well as what may be highly individualized goals, experiences, and/or desires that may lead to successful integration of transformational healing practices.

Sixteen survey respondents shared narratives on how they are using the energy healing technique (Appendix H - Table H7). Four shared that they are using the energy healing technique both at work and at home. Two claimed to not be stressed at work, but used it at home. And yet another participant specifically noted it was used “especially when I’m at work and have a tendency to stuff them [feelings] down.” Barriers to using the energy healing technique at work are primarily remembering to use it when they feel that they need it. This could indicate that the technique may require more practice to be effective, as some participants requested. Integrating the somatic focus and replacing negative energies with more positive

energies has been beneficial to enhance emotional regulation practices. Specific notations include that the energy healing technique is being used when dealing with difficult people or stressful situations.

The phase III respondents offered suggestions to make the training or the energy healing technique more effective. Five suggestions reinforced what was suggested at the end of phase II: more examples, more practice sessions, better training setting, more explanation of the actual technique earlier in the session and the training was helpful. Four additional suggestions emerged: to not have the training session in the middle of the workday, offer a training video, offer suggestions about where to go and how to relax to release the negative energy at work, and provide an index card with key points from training and the steps of the technique. These are all great suggestions to improve upon for future work in this area.

#### **Changes in affect or emotional status.**

Assessments were also made regarding affect by correlating the phase III response to the self-report of a perception of an impact on their affect or emotional status compared to the phase II before and after emotional intensity results from the 3 trials using the energy healing technique (Appendix H - Table H6). Fourteen respondents reported the use of energy healing technique had an impact on their affect or emotional status. All 17 of the phase III survey respondents demonstrated positive outcomes from the phase II data related to their perception of the emotional intensities from before the use of the energy healing technique to the average of the two after intervention assessments of emotional intensities. These data were averaged over all three trials. Thus all 14 respondents demonstrate a correlation between their perceptions of having an impact on their affect or emotional status in the weeks after the experimentation session and the changes in their emotional intensities reported in phase II. Of the 3 who reported

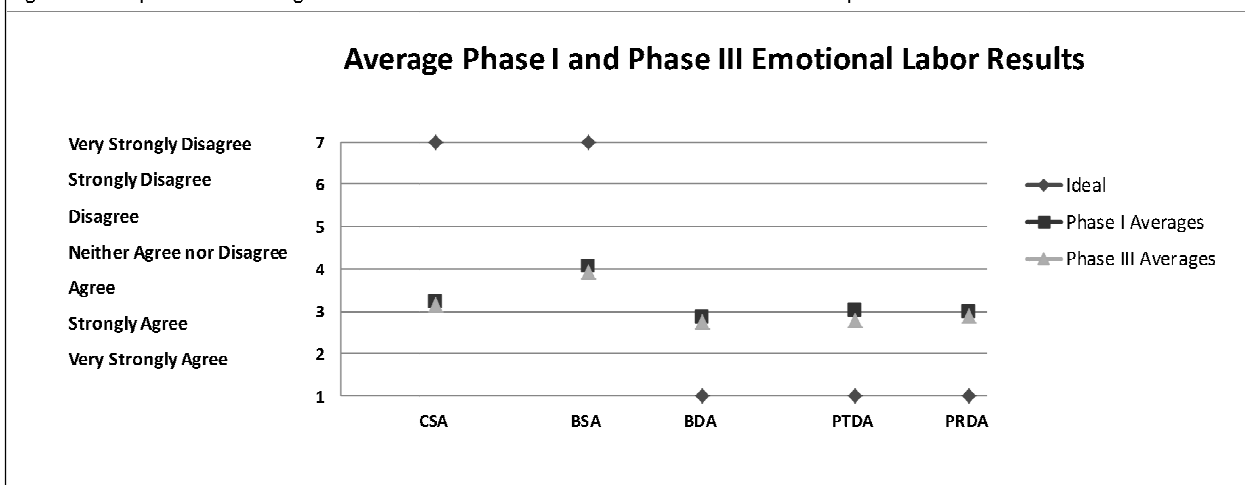
that they did not feel a change in their affect, they did demonstrate a lower change in their phase II before and after emotional intensity ratings, but not the lowest.

Twelve out of 14 survey respondents who claimed to have an impact on their affect or emotional status provided comments on their sense of improved affect or emotional status (Appendix H - Table H7). Being able to focus on positive thoughts, staying calm and present, and being more in control of emotions were reported as improved affect. The use of the energy healing technique was beneficial to the respondents affect.

### **Emotional labor scale scores and self-report of well-being and performance.**

Aggregate improvements in the Emotional Labor Scores were evaluated using the same 17 questions in both phase I and Phase III surveys. Differences in the Emotional Labor Scale results (Figure 8) from phase I to phase III were assessed by the average numeric values of the Likert scales for each of the five emotional labor categories Challenged Surface Acting (CSA), Basic Surface Acting (BSA), Basic Deep Acting (BDA), Perspective Taking Deep Acting (PTDA) and Positive Refocus Deep Acting (PRDA).

Figure 8. Comparative of Average Phase I and Phase III Emotional Labor Scale Score - Self-Report Results



As anticipated, there was not a great difference in average emotional labor scale outcomes. It can often take time to change patterns of behavior. Practice sessions or a method to assist willing participants in the integration of the learning and energy healing technique as suggested, may be beneficial. A longer time frame in which to practice these tools at work may help to improve outcomes as well.

Aggregate improvements in Surface Acting (CSA and BSA) would have been shown by a higher Likert score indicating disagreement with “faking” emotions. However, the results of this study were contrary to desired outcomes and show that participants agreed with faking slightly more in phase III than in phase I. While displaying positive emotions is a requirement for many jobs, the goal of this study is to find an easy way to display the required emotions with authenticity (not faking) and ease. As mentioned in the phase I results, the way the questions were posed, particularly the CSA questions, may have influenced this outcome as well. Further exploration into these contrary results may reveal additional insights into surface acting behaviors and potential solutions.

There were slight improvements, on average, with the deep acting questions (BDA, PTDA, and PRDA) as indicated by more agreement to these practices which indicates a positive direction. There was a slightly greater improvement in Perspective Taking Deep Acting which may be a result of the changes in perceptions that were achieved by the training and/or the use of energy healing technique.

There was great individual variance regarding emotional labor scale improvements among the participants in phase III. Improvements for individuals were assessed by surface acting outcomes, which relate to well-being and performance (Appendix H - Table H6). Of the 17 survey respondents, 4 indicated no change in surface acting scores, 7 showed improvement



and 6 showed a negative result in terms of improving well-being and performance. The emotional labor data was correlated to the self-report and narrative responses to questions in phase III related to the respondent's perception of changes in well-being and performance (Appendix H - Table H6).

***Individual correlations between surface acting and well-being.***

There was some correlation for well-being, the comparisons between surface acting outcomes and the self-report of a perception of changes in well-being. Fourteen survey respondents reported that the use of the energy healing technique did have an impact on their well-being. Nine of the respondents had matching well-being data where the expected self-report yes or no response as to the impact on their well-being matched the positive, negative or neutral surface acting outcome from the emotional labor scales. Neutral results, where there was no change in surface acting emotional labor scores, were considered a positive match.

Eleven out of the 14 survey respondents who claimed to have an impact on their well-being provided examples of their sense of improved well-being (Appendix H - Table H7). Claims included having a positive impact with the ability to remain calm, be more in control of emotions, and the ability to think better. While there is no reported indication of changes in "faking" of emotions, respondents report having a positive refocus and better perspective taking which are components of deep acting on the emotional labor scales.

***Individual correlations between deep acting and well-being.***

There is inconclusive evidence in the literature regarding the relationship between deep acting and well-being. It has been suggested that the variance in interventions used to impact deep acting and well-being was a key factor contributing to the inconsistency of prior results. As previously mentioned, "Future research endeavors may aim at investigating other types of

emotional regulation that may be more beneficial for both employees and organizations than surface acting and deep acting” (Hülshager and Schewe, 2011, p. 382). The energy healing technique did facilitate the leaders’ ability to engage in deep acting perspective taking and positive refocus as a result of using the energy healing technique which is what researchers have been seeking. The data did show some correlation with deep acting improvements when compared to the self-report of a well-being impact. Ten respondents had matching data where the yes or no response to an impact on well-being matched their positive or negative deep acting outcome from the emotional labor scales. There were no neutral deep acting emotional labor outcomes for the phase III participants. Perhaps the energy healing technique is an intervention that does positively impact both deep acting and well-being. Further research may be indicated to explore this relationship using this energy healing technique.

***Individual correlations between deep acting and performance.***

The performance comparisons between deep acting outcomes and the self-report of a perception in performance also showed some correlation with surface acting. Ten respondents reported that the use of the energy healing technique did have an impact on their performance at work. Eleven survey respondents had matching performance data where the self-report yes or no response to the impact on their performance matched their positive or negative deep acting outcome from the emotional labor scales.

Nine out of 10 survey respondents who claimed to have an impact on their performance at work provided comments on their sense of improved performance. The examples reported for improved performance included the ability to stay calm, present, as well as the ability to move on from a negative event without continued distraction. Respondents also reported being able to see from new perspectives and think better as factors which enhanced their performance.

***Individual correlations between surface acting and performance.***

The surface acting emotional labor results did not correlate as well with the self-report of improved performance. Seven respondents had matching performance data where the self-report yes or no response to the impact on their performance matched their positive, negative, or neutral surface acting outcome from the emotional labor scales. Neutral results, where there was no change in surface acting emotional labor scores, were considered a positive match. Again these results may be due to the factors already mentioned regarding the design of the CSA study questions.

**Phase III key point's summary.**

- Sixteen out of 17 phase III survey respondents used the energy healing technique after the phase II session. On average surveys were completed within 27 days of distribution. In the previous two-week period 3 used the energy healing technique once, 7 twice and another 6 used it 2-3 times per week.
- Upon reflection, ease of learning the energy healing technique was rated an average 2.4 on a scale from 1 - 7 (1 being very easy to use, 7 being very difficult to use).
- It was slightly more difficult to use the energy healing technique at work than in the phase II session.
- Participants were using the technique proactively, retrospectively, and in the moment of negative emotional events with good success at home and at work. A few incorporated the somatic replacement into their existing spiritual practices with good success. A few found it difficult to find the time or a quiet place to practice the technique at work or did not remember to use it.
- Job stress remained relatively the same.

- Reported changes in emotional labor scale scores varied by each individual, but collectively remained relatively the same. Greater positive changes were noted with perspective taking deep acting.
- Reported changes in well-being and performance did not correlate well with the changes in surface acting results. Fourteen survey respondents reported having an impact in their well-being by feeling more calm, able to think better and able to focus more positively and hold a better perspective.
- Reported changes in performance showed better correlation to changes in deep acting results. Ten respondents reported having an impact in their performance by being more present, calm and focused with interactions and moved forward rather than dwelling.
- Reported changes in affect were reported among 14 respondents who claimed they felt more calm, resilient, present, effective, positive, and able to let things go.

#### **Phase IV data**

Phase IV was designed to further explore two questions: How is the energy healing technique being used at work? What is the impact of the energy healing technique on the participants affect, well-being as well as performance and relationships at work and home?

Phase IV was also designed to answer the question: What contributed to having successful outcomes?

Each phase IV participant reported that the energy healing technique is being used both at work and in their personal life. For 3 of the 4 interviewees, the energy healing technique was used to find a better work-life balance. The use of the energy healing technique resulted in 3 common outcomes among the 4 “top transformers”: the ability to have more control and let go of

control over situations and emotions, the ability to engage with others better and each experienced major life changes. The commonality which contributed to making the integration of the energy healing technique work for each of these participants was an openness to learn and try it and being able to integrate the technique into their existing spiritual foundation or emotional regulation practice.

4 of the phase III survey respondents stood out as having a greater positive emotional labor scale score outcomes, surface acting and deep acting combined. These 4 were invited to participate in the phase IV interviews. All 4 accepted the invitation and were interviewed. All 4 who were interviewed were women leaders who work in the health care or social services industries. Pseudonyms were given to “Abby”, “Barbara”, “Carla” and “Donna” to protect their identities.

Each offered supporting stories (Appendix H – Phase IV Interview Stories) and shared how their affect, well-being, and performance were improved. One of the interviewee’s felt that the improvements in her emotional labor scores were noticeable. Two were surprised that they showed improvements in their emotional labor scores; both claimed they did not really think about it. One of these two felt they had a better understanding of the emotional labor questions after the education session. The remaining interviewee felt that the changes in the emotional labor scale scores were due to personal circumstances which were somewhat influenced by additional knowledge gained through participation in phase II of the study. All felt that the opportunity to participate in this study came at a very opportune time in their life. Their stories revealed the impact they experienced as a result of participating in this study. For 3 of the interviewees, the additional time between phase III and IV provided an opportunity to have

richer and more significant experiences which they felt was the result of continuing use of the knowledge and energy healing technique.

#### **Themes that emerged in phase IV.**

While their stories are quite unique, each of the interviewee's shared some common themes. I will elaborate on the themes which emerged from the content of their actual interviews. Each of the identified themes was expressed in each of the four interviewees.

The first two themes surrounded the question: What contributed to your successful outcomes? The question specifically posed for the first time in this study during this phase was: What personal influences made this work for you?

#### ***Openness or willingness to try it.***

As a new manager, Abby was looking for something that would help bring emotional balance to her new position as a manager as well as for her team. She felt that her "willingness to make it work" was a factor. Barbara saw this opportunity as something that sounded like a "fun thing" and was "right up my alley." She had some small success with using the energy healing technique but she "still kept trying to use it" which eventually led to her bigger transformations. Carla had always been interested in "stress-related issues." She elaborated: "I was curious about any sort of mental or imagery or any kind of helpful tools that would help me carry that a little bit further." Donna wanted to "see if I could gain any insight or better understand how to control emotional reactions." It also came at a time in her life where she was struggling with personal issues.

#### ***A previous experience with balancing emotions.***

The content of the training and the use of the energy healing technique reminded Abby of the advice she received from her mother and her priest: "There are just some things that you just

need to give over to God because you cannot control everything. And there are some things that you just need to give over and then deal with what you can at the time that you can.” Abby built her transformative experiences around this foundation. Barbara had a background in psychology and was very familiar with various meditative and breathing techniques, “not with this particular type of thing, but with other techniques that are similar.” Carla, like Abby, had a strong faith in God. She learned early in her life to “give it to God.” She also had a regular practice of “getting things off her chest.” Even though she had a hard time feeling the physical sensation, she was able to focus on her chest to let things go. Carla felt that “this is an important piece of my faith journey that just really created stronger techniques to strengthen my prayers.” Donna learned in her childhood that controlling her emotions was a beneficial thing to do. She had a lifetime of experience and practice. For her the information and practice gave her “a different way to try to work through” the event she was working on.

These four women brought their wisdom and experiences to the table and incorporated the new information into what they were already doing. Their strong foundation directly contributed to their greater success.

The next set of themes emerged from the question: How is life or work different for you as a result of participating in this study?

### ***Elements of control.***

Abby found a balance between letting go of the things she can’t control, and refocus on what she can control. “I think that’s what helped maybe bring those two ends of the continuum [her displayed emotions and her felt emotions] a little closer together.” She was able to her technique, take a step back, breathe and give it to God, along with a positive refocus as a tool for “controlling that emotion part” of a negative event. Barbara commented on the use of the energy

healing technique as an effective tool for her. “I think it gave me some control. A little bit of power over my own self. Not over other people but myself. So, when I’m in a situation where things are not going well, I have some control and power over that situation and over how I react to the situation.” Carla was specifically focused on letting go of control as was mentioned earlier. Donna was specifically focused on gaining control of emotions, as she had in her past. She was looking for ways to help employees gain more control over their emotions. Perhaps the paradox of emotion is actually: What to control and what not to control. The experiences shared by these four women tell me that they found a better balance.

***Deeper level of engagement.***

Abby found that when she was calmer she could focus and work with a difficult employee in a much more effective way. After using the technique she could refocus her attention on “how can we meet” instead of how “she’s made me crazy.” “I just think we deal better with them [the issues] now.” Abby said this about her team as a whole: “having better, more open dialog and the calmer emotion helps to make it better.” For Barbara, when speaking to a group she became more engaging. She claimed: “It was easier. I had more fun. I actually joked with the people and it was a lot better than it was without the healing technique.” Carla now realized the negative impact of stressful encounters and declared: “I can see it clearer and I know what it does to me and I’m not going to go there.” She experienced a deeper level of engagement which took place in several areas: with her family, her friends, and her coworkers she met in the hall as well as in the depth and quality of the work she performed. As a result, Carla summed it up: “so it’s freedom, it’s just me.” Donna also expressed a deeper level of engagement with her family. For her it was in response to her husband’s perceptions of her not



being happy and the turmoil they worked through together. And now as a result Donna admits: “it's still a work in progress, but, I am feeling happier.”

*Life changing.*

In the weeks following their initial participation in this study each of these leaders were able to experience significant positive changes in their lives. Three out of the four interviewees also admitted that this study came to them at a time at a significant time in their lives. Abby, new to her leadership role, discovered the benefits of being emotionally authentic with her team. She was able to process stress from work to find more serenity. Since this turning point she finds that: “I did not take anything home with me and that’s been huge.” Barbara’s ability to overcome her public speaking anxiety as well as overcoming her limitations with her physician choices is now free. Through her tears of joy, she told me “it gives me a lot of hope, not just for the career path, but also for [other stressful things that may come up].” In addition to virtually eliminating her stress induced leg cramps, Carla also allowed her authentic, happy, and stress-free self to emerge from her bogged down mind that was once fill with task lists. For her now, “it’s freedom; it’s just peace.” Donna was able to formulate her three-step process: focus on perceptions, control the emotions, and then take positive action to be at peace. It worked for her. She was able to replace the perception of a negative situation with a more positive one, not only with the incident with her husband. She took that a step beyond and replaced how she was being present at home with her whole family with greater attention and less work on her mind. For Donna, “it helped me look at it in a different way.”

These insights may prove beneficial for those who might be new to using this form of emotional regulation or for those who want to take their practice to a deeper level. The element of practice seems vital to a successful outcome even more than the specific technique. Among

the common themes, the individual applications and outcomes were still largely unique. With openness to understanding some additional concepts one can, if willing, find a better balance of control and create a life that is more fulfilling.

***The holistic map of well-being: a theoretic model.***

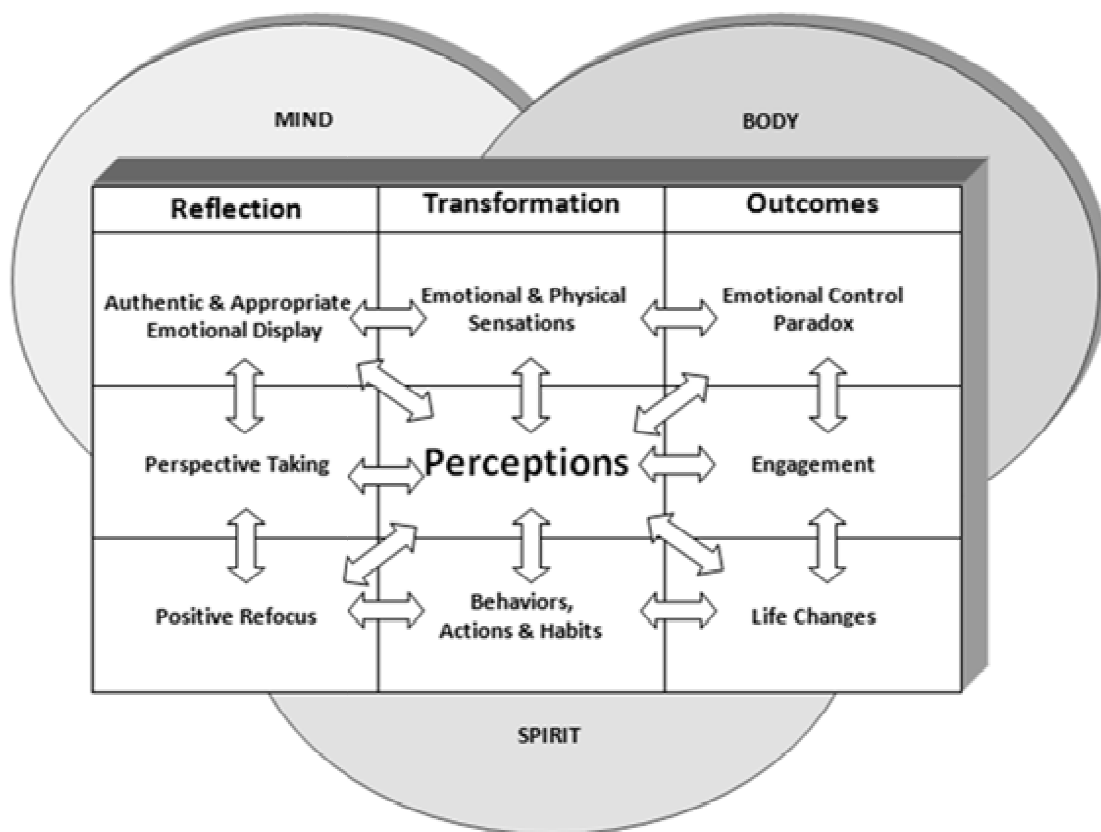
As I concluded my data collection and analysis of all four phases, I realized that many of the concepts which emerged in the literature review on emotional regulation, emotional labor, neurophysiologists, epigeneticists, healers and spirituality at work also emerged through the data collected in this study. In this section I will pull together some of the common threads that were frequently expressed throughout the four phases. Initially the results of this study seemed scattered, non-linear and highly individualized. However, upon a deeper pursuit to find commonality, the threads of understanding ultimately led me to compose a theoretical map of well-being (Figure 9). This map may be used as a self-reflection and action tool. It, like the results of the study, is non-linear, multi-faceted, and highly individualized. The results of this study created more questions than answers. The concepts that I would like to continue to research fall into the multi-dimensional relationship within the map which I explain in this section.

The complexity of perceptions, non-linear flow, and paradox of control remind me of a quote from the *Tao Te Ching*:

It is said that – enlightenment appears dark, the progressive way appears retrograde, the smooth way appears jagged, the highest peak of revelation appears empty like a valley, the cleanest appears to be soiled, the greatest abundance appears insufficient, the most enduring inner strength appears like weakness, and creativity appears imitative. Great talents mature slowly. Great sound is silent. Great forms look shapeless. Transcendent

squareness has no corners. The Great Integrity hides behind all forms, stubbornly nourishing the paradoxes that can enlighten us. (Tzu, 2002, Verse 41, p. 83)

Figure 9. The Foundational Holistic Map of Well-Being



This model, in theory, could be applied to a holistic approach to life and work using, while at the same time healing, the mind, body, and spirit. The center of this map is one's perceptions. Throughout this study, perceptions had been central and critical in the transformation of emotions as well as the positive result of using the energy healing technique. The successful transformation of emotions required a desire to try something new and a perceived possibility that a new way of being could be so. Through the education and use of the energy healing technique a change in perception was reported by many of the phase II, III and all

of the phase IV participants. The change in perceptions also branched out into the people the interviewee's engaged with. The other aspects of the map support a path of self-discovery and transformation. I believe to use the map, one only need to reflect on an event or a theme that one would like to feel better about. One can locate the core issue or disruption on the map containing the nine topics. One can then move to reflect on the adjacent subjects for direction, insights, and resolution. Until ultimately they are led back to the block on the map where life changes are focused in a more positive direction and peace and contentment prevails. This map is multi-dimensional scope, is non-linear, changeable in terms of its flow in various situations, and interrelated in nature, much like the vast individuality in the experiences, processes, adaptations, and outcomes of each of the study participants.

*The vertical components.*

The three vertical columns represent three of the key elements of this study; emotional labor, the somatic energy healing technique, and the themed outcomes among the top four interviewees. Emotional labor begins with the awareness and management of felt and displayed emotions or affect. Well-being and performance are promoted when leaders can display an authentic feeling (by avoiding surface acting). Well-being and performance were enhanced when leaders stepped back to consider various perspectives on their situations and engaged in a positive refocus (both are components of deep acting). The amount of labor or effort it takes to produce an accepted display of emotions required at work and life can induce stress. Achieving a positive outcome can be difficult to do when one is entangled in an emotional event. The energy healing technique was an effective tool for many of the study participants of which some reported that it got easier to perform with practice.

The somatic energy healing technique, the middle column, begins with an awareness of an undesired emotion. One can focus on the related physical sensation to remove the imprint of a past negative emotional event that is causing the current emotional disruption. This study shows that when the emotional/somatic imprint is removed, even to some degree, the perceptions of the emotional situation changes. This study also shows that after using the energy healing technique, leaders were able to change their behaviors, actions, and habits. When the emotional situations were alleviated in phase II of the study, many felt they were able to take a better course of action. In the third and fourth phase of this study, many of the leaders reported actually taking actions or being more effective with their interactions with others.

The third vertical line relates to the common outcomes uncovered in phase IV of this study. The first outcome was having a greater sense of emotional control. Leaders found they were able to better control or manage emotions as well as paradoxically letting go of control when indicated. Situations were deemed uncontrollable primarily in regards to other people's behaviors. Several expressed a new awareness, that they were better able to control "not owning" other people's behavior or moods. Greater levels of positive engagement were reported in the leaders' relationships, both at home and at work. This in turn led to more positive outcomes for the others that were involved as well. Major life changes were reported in all four interviewees. Some of the examples included gaining the ability to speak publicly with greater ease, taking actions to create boundaries around work schedules and work-related thought consumption and even healing a stress-related physical condition. The vertical processes are also interrelated with the horizontal components of the map of well-being.

*The horizontal components.*

The horizontal rows contain relational elements of emotional, mental, and physical processes. Affect, on the top row, is the foundational symptom of well-being. If we feel good, generally, we are good. If not, this is an indication that we can take steps to transform the source of emotional disruption. This was a new concept for many of the study participants. One step offered in this study was the somatic energy healing technique, which focuses on the physical body sensations to pinpoint and remove past emotional imprints of traumatic experiences that condition our emotional status. The energy healing technique provided leaders in this study with a way to have more control over their emotions. Some of the healing led to the ability to paradoxically also let go of control in some situations.

The middle horizontal line begins with one of the advanced levels of deep acting which is perspective taking. In this study perspective taking and changes in perceptions were the result of using the energy healing technique. Abby was able to change her perspective of her role as a leader, which in turn led to the ability to display more authentic emotions, which then changed the perceptions of her staff regarding her abilities as an effective leader. This ultimately led to a deeper sense of engagement among all of her staff. In Abby's case, her path was not so clearly linear. She took a few twists which included all of the elements on the map.

In several responses to the phase III survey as well as the phase IV interviews, the change in perception allowed for a positive refocus which opened the door for leaders to take more positive actions, changing their patterns of behaviors and habits. The change in habitual patterns then changed the interviewee's lives for the better with improvements in affect, well-being and performance at work and at home.

*Theoretic use of the map.*

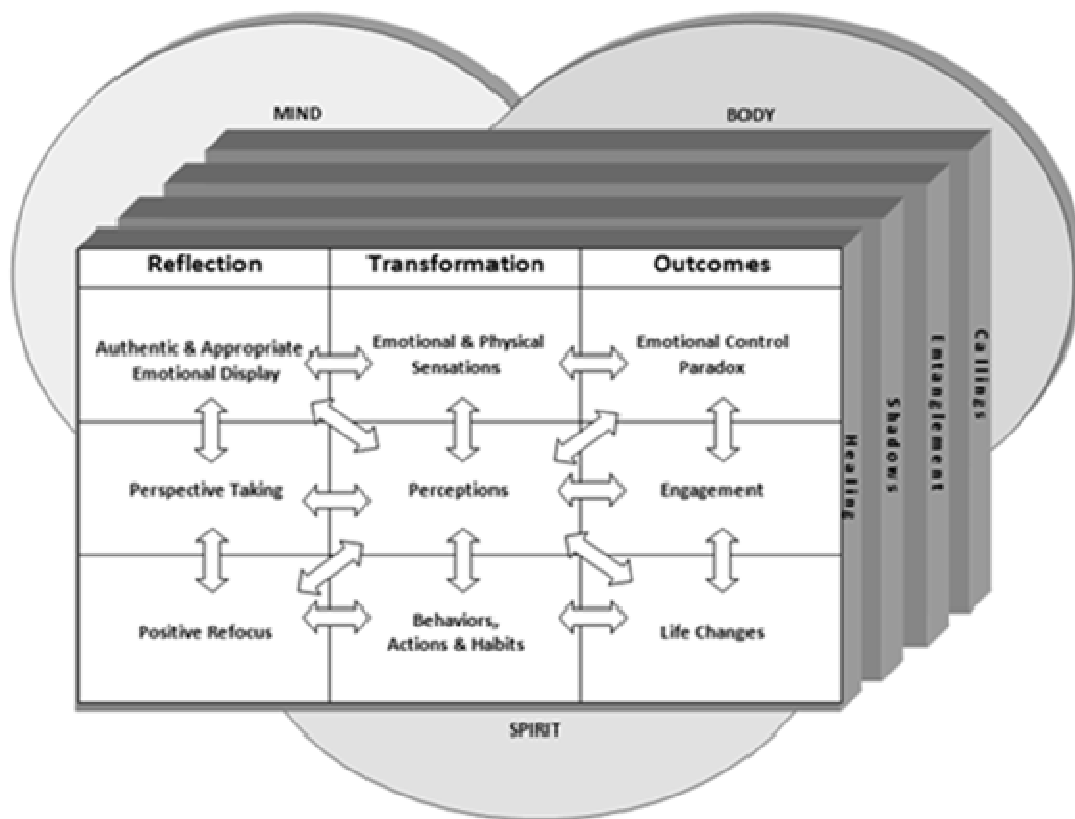
The nature of this map is probably not as linear as I have depicted. In thinking back of the stories among each of the interviewees, there were many zigzags in their paths. Even for Barbara, who seemed to simply use the technique to achieve the ability to speak to an audience, there were a few twists and turns. The flow of the map she described started with anxiety (affect). She tried to change her perception by thinking “they are really nice people” without success. She did not remember that she could use the tool until her physical sensation was noticeable. The use of the healing technique then allowed her to change her perceptions, authentically, which led to the ability to change her behaviors (not panic or fall off her chair). The ability to change her pattern of panicking, led to a better performance. Barbara was able to be more authentic and was able to joke with her audience. Her audience perceived her better; they were listening to what she had to say instead of feeling bad about her stage fright. This resulted in a deeper level of engagement with them. Now that she can control her stage fright, she perceived that she will perform just fine at future speaking engagements. That experience changed her life and potentially her career path.

***The expanded holistic map of well-being: a theoretic model.***

The complexity of this map may be taken to another level. All of the components discussed thus far may be expanded to apply to my practice of living four steps to wholeness (Dunow, 2012) as depicted in Figure 10. Healing is certainly the foundation of this process and one could spend a fair amount of focus on that alone. However, the expanded map may prove resourceful when uncovering shadows, the hidden aspects of ourselves that may be unpleasant or amazingly beautiful. In either case, when shadows are uncovered and brought into balance, we as leaders become more at ease, and productive. The expansive holistic map of well-being may also uncover how we get entangled with others. Some of the participants of this study were able

to better manage emotional and energetic boundaries by having a better perspective on the relationships. A reflection on where we are vulnerable with some people as well as how we thrive when entangled with others is a key understanding to our wholeness. And finally the map, when all of these components point us towards a particular path, can actually help us find our life's purpose or calling. Maybe it's being a more effective speaker as it was with Barbara or a more compassionate leader as it was with Abby. Maybe it's finding a better work-life balance similar to Carla and Donna. A mastery of the foundational holistic map to well-being could prove useful. A master of the expanded holistic map to well-being could be even more enlightening.

Figure 10. The Expanded Holistic Map of Well-Being





If we were to apply the vision of this map on a large scale of leadership, I wonder what the ultimate impact could be. For leaders who are currently trading in health on a broader scope for work-related priorities such as profits and market shares, as in the cases of Karoshi or the food industries who produce genetically modified organisms. Could industry leaders who are making major business decisions affect the health and well-being of the people they serve? Could emotional awareness and the energy healing technique be used by industry leaders as it was with this study population to create better outcomes on a larger scale? Namely, to shift perceptions about the situations they have to respond to along with taking time to think about the ethical decisions that must be made. Would health and stewardship for well-being take a front seat once again? Could profits become “small potatoes” when compared to health and well-being? This might not apply to just the food industry or health care but any industry or organization that disowns stewardship such as in cases of overworking employees or even endangering the ecology of our planet. I believe that further research is indicated to explore this potential application with major industry leaders and decision makers.

Perhaps for now, all that is needed is some basic emotional training, experience with using an adaptable energy healing technique for emotional transformation and this new tool which could be a map to success. Leaders may be empowered with these tools to explore, heal, take action and change perceptions to facilitate a better life for themselves as well as their team members.

**Phase IV key point's summary.**

- Common elements that made the energy healing technique work for the interviewee's was an openness and willingness to try it and previous experience in balancing emotions.

- Common outcomes among the interviewee's were the ability to control emotions or let go of control, deeper levels of engagement, and significant life changes.
- A Holistic Map of Well-Being emerged from this study that may prove useful for those who may be seeking greater balance in mind, body and spirit.

## **Chapter 5: Summary, Recommendations, Conclusions**

### **Summary**

The results of this study pointed to three major findings. First, that learning and using the energy healing technique had a positive impact on the participants. All participants in the phase II experiment reported a sense of feeling better to some degree, at some point. All of the phase IV interviewees found that the use of their modified technique actually facilitated major life changes. Second, a strong correlation existed between emotional sensations and corresponding physical sensations related to unresolved emotional events. The actual felt sensations may point to early symptoms of more pronounced physical disruptions or perhaps disease. Future research is indicated to understand the usefulness and impact of the mind-body interrelationship on a broader scope of well-being. Third, the path to well-being appears non-linear, multi-faceted, and multi-dimensional. Future research may be undertaken to explore the usefulness of the Holistic Map of Well-Being which developed out of this observation study.

The foundation of this research was drawn from two bodies of evidence in the literature. Emotions in organizations have been studied for a half of a century. The development of emotional labor scales (Blau et al., 2010) correlated inauthentic yet required displays of emotions to be detrimental to well-being and performance. More compassionate displays of emotions correlated directly to employee performance. There is a greater understanding of emotions in the workforce. Yet, leading researchers in emotional regulation continue to search for better ways to manage emotions in organizations.

The second body of evidence supports the use of energy healing as an effective emotional regulation tool. Neurophysiologists, epigeneticists, psychologists and some energy healers

understand how emotional disruptions are conditioned responses to fear-related stress or anxiety. It is also understood that the conditioned response can be transformed to alleviate the stress of perceived threats. Pert stressed “the importance of emotional release as a mind-body event with the potential to supplement or even sometimes replace talk cures and prescription pills” (p. 274). When somatic energy healing was applied to Tsunami victims they found significant results (Parker, 2008). But an efficient and effective emotional transformation tool had not been introduced into the workforce.

While energy healing may be considered a spiritual practice, organizations were realizing the benefits as well as identifying cautions of bringing spirituality into the workplace. This study, which introduced a self-empowered form of spiritual healing, was designed to accentuate the benefits and heeded the cautions identified by experts in this field. This study was accepted by a somewhat spiritually diverse population without a single voice of concern regarding any infringement on religious or spiritual beliefs.

The main research question of this study was: What are the influences on and results from learning a self-empowered energy healing technique designed to improve leaders’ affect, well-being, and performance? This exploratory pilot study followed service industry leaders through four phases: a pre-experiment survey, a two-hour session comprising education and experimentation with the energy healing technique, post-experiment survey and finally appreciative inquiry interviews. There were no clear trends in demographics which could be attributed to the outcomes of this study.

The first of the three major findings was that learning the energy healing technique had a positive impact on all 27 phase II participants, at least to some degree. The most commonly reported responses to the phase II experiment included diminished emotional intensities,

improved emotional feelings (such as peace), improved physical intensities, greater compassion, situations seem less consequential/less personal, able to “let it go”, changes in perspective/new realizations/more objective, considered taking positive action, and feeling more in control.

There was support from the responses that the engagement of deep acting aspects of emotional labor as perspective taking and a positive refocus were achieved.

Several reported that it worked well, using imagination helped, it was easier with subsequent trials, and a few experienced immediate relief prior to engaging in the energy healing technique. While the energy healing technique only took a few minutes to process, the most common challenges to learning and using the energy healing technique were reported as difficulty in recalling past events or themes, hard to release specific situations, hard to feel emotions or physical sensations. A more meditative learning environment and a smaller group size were suggested to enhance participants learning.

Outcomes from using the energy healing technique at work or in life were solicited from the phase III survey included aspects specifically to how they were using the technique and how it was impacting their affect, well-being, and performance. There was very little improvement in job stress over this period of time. On average participants reported the ease of using the energy healing technique at work a little more difficult than it was using the technique during the experiment. One barrier was remembering to use the energy healing technique at work.

There was little change in the average emotional labor scale scores for the phase III participants from their collective phase I results. However, there was marked variance individually. Greater improvements were reported in deep acting (perspective taking and positive refocus) emotional labor and less in surface acting (displaying authentic emotions). The

emotional labor scale scores did not correlate to the self-report of well-being and performance as expected.

Changes in participants' *affect* since using the energy healing technique in their work or personal lives were supported by the most common responses related to a positive refocus, changes in emotional and physical sensations and it facilitated deeper levels of engagement. Changes in participants' *well-being* were supported by reports of being calm, a positive refocus, having more emotional control and improved thinking ability. Changes in participants' *performance* was supported by reports of being more present, being calm, and being able to move beyond emotional stress more quickly. Being able to transform emotions, using it proactively, the somatic aspect, and replacing the undesired energy with positive energy were more commonly noted. Positive refocus and being able to hold emotional boundaries with difficult people were noted accomplishments.

Participants who demonstrated greater improvements in emotional labor scale scores went on to shared their experiences in the phase IV interviews. These finding also answered the remaining research questions related to what made it work, how is the technique being used, and what is the impact of the energy healing technique?

There were three common themes that emerged from the details of the phase IV interviews with the four study participants who showed greater improvements in their emotional labor scale scores. Each expressed having positive outcomes with the elements of control, both in letting go of things they were not able to control and having more control over their various situations. Using the energy healing concepts and technique allowed each of these four to achieve a greater level of engagement in work relationships and at home. Each also shared major life changes that had a positive impact both at work and at home, which in three of the

cases resulted in a better work-life balance. The findings appear to meet the objectives outlined by emotional researchers when they petitioned: “Targeted interventions could aim at training employees in more healthy emotional regulation strategies and facilitate their day-to-day use.” (Hülshager & Schewe, 2011, p. 383).

This study showed that energy, and energy healing can be applied at work which supports Schwartz and Simons premise that “Since everything is energy, it’s only a matter of time before energy theory will be a part of everything and energy techniques will be applied to everything” (2007, p. 205). Our culture is not there yet. The introduction of energy healing in the workforce was a new concept. While many of the participants found it useful, some did not. The participants who showed better outcomes had two things in common: a willingness to learn and integrate the energy healing technique and a solid foundation of practice with emotional regulation. The concept of using the physical body (somatic experience) and replacing undesired energy with more positive energy as emotional transformation technique was a new and effective tool for many of the participants of phases III and IV. It may be beneficial in future training to assess the audiences’ familiarity with emotional regulation and provide more in-depth training on feeling sensations and the use of imagination as well as offer follow up sessions for those who are new to the subject.

The second major finding was not anticipated. A strong association, without statistical significance, was revealed between the documented intensities of the emotional sensations and physical sensations that were associated with each emotional event or theme that the phase II participants were working with. Researchers like Pert who claimed “My research has shown me that the body can and must be healed through the mind, and the mind can and must be healed through the body” (p. 274) might not be surprised at these findings. Yet, to my knowledge, there

is no body of evidence that substantiates a direct link between felt emotional and physical sensations. Future research methodologies might explore the emotional effects on physical status as well as the physical effects on emotional status with a larger sample sizes to ascertain any statistical significance. If proven, the implications in disease prevention could be colossal!

Other noteworthy and a potential signs pointing to disease prevention were the actual emotional and physical responses. The top emotional responses were anger, frustration, and anxiety. The most common physical sensations were related to the chest and heart with corresponding tightness, heaviness, and crushing sensations, which sound like common symptoms of a heart attack. With cancer and heart disease being the top two killers in America and the strong association of emotional intensities to physical intensities found in this study, further investigation is warranted to explore the possible implications on physical well-being and their relationship to leadership.

The third major finding was that the path to greater well-being is non-linear, multi-faceted, multi-dimensional and highly individual. The Holistic Map of Well-Being was developed out of reviewing the processes and themes that emerged throughout the various phases of this study. While there was no common adaptation, path, or direction among the study participants, the map that was developed from the findings of this study is non-linear as well. This may help to bring users of the map a step closer to having a more tangible grasp of a very intangible complexity.

The map may be useful to guide users through reflection, understanding, and transformation to achieve greater multi-dimensional and holistic state of well-being for the mind, body and spirit. There may never be a tried and true method to process emotions, but a greater understanding and positive changes in our perceptions of life will most definitely be beneficial.



The inter-relational components of this map may be areas for further study and within each of the dimensions of mind, body and spirit.

This map may be expanded to include the four steps to wholeness which I included in my conceptual context. The focus of this study was on the first step which is healing yet the remaining steps: shadows, entanglement, and callings, were alluded to in the findings of this study. I hope that this tool will serve to support that with a bit of reflection and focus the ultimate existential well-being can be achieved.

Learning to use the energy healing technique had shown positive results with the unique individuals who participated in this study. It was largely accepted, adapted and applied to a variety of life situations. It is one tool that may be used to help leaders to more easily balance, or even transform, their undesired emotions to improve effects on their subjective well-being and performance within a matter of minutes. Additional research could be done to improve the introduction of energy healing into the workplace. Further research is needed to explore both the link between emotions and physical experiences as well as the concepts outlined in the holistic map of well-being could prove useful with more extensive research.

### **Recommendations**

Individuals who are open and willing to learn and integrate a form of somatic energy healing into their every-day routines may find it beneficial. Organizations may offer forums to introduce healing practices to their employees to promote greater well-being, performance, as well as to enhance engagement within work teams and relationships. There is adequate evidence to support further research to determine more effective means and tools to introduce self-empowered energy healing as a form of emotional regulation at work. There was also strong

evidence to support further exploration on the relationship between emotional and physical sensations and their impact on a greater scope of well-being.

It would be helpful to know what limits success with this education or tool in a more comprehensive study. Some of the participants who had a difficult time reported physiologic responses of being cold, the lights too bright or too many distractions. These may have been signs of significant stress. Even though this technique was simple and a positive refocus was effective, it could induce a subconscious stress that should be recognized and addressed. If an investigator delves into what doesn't work, they may want a psychologist, neurophysiologist or an experienced emotional energy healer to oversee the interaction.

To keep making a positive impact on emotions at home and at work. I recommend the following:

**Recommendations for individuals.**

- Use the Map of Well-Being as a self-reflective and action step tool
- Feel emotions and physical sensations to get to know your whole self.
- Pay attention to what emotions are actually yours versus someone else's.
- Develop an effective way to remove or let go of negative energies.
- Replace negative energy with more positive energy.
- Take time to get emotionally neutral before making a decision or taking action.
- Keep searching for ways to be emotionally healthy – beyond the nail in your tire.
- Share these concepts and tools with everyone you know!

**Recommendations for organizational leaders.**

- Create environments that acknowledge emotions by allowing open dialogue and promote emotional transformation and resolution.

- Develop strategic plans to include emotional education and transformation into employee wellness programs.
- Provide leaders training on emotional regulation and tools along with opportunities to practice using techniques so that positive emotional conduct is not only modeled but contagious.
- Promote a refocus on emotional balance and positive emotional engagement instead of dwelling or faking.
- Take time to get emotionally neutral before making decisions impacting stewardship.

**Recommendations for future research.**

- Assess the long-term effects of somatic energy healing on affect, well-being, and performance and with a larger study group.
- Design research to evaluate the relationships between emotional and physical intensities that are linked to the same emotional source.
- Design research to evaluate the impact of residual emotional and physical sensations on a greater scope of emotional and physical well-being and the manifestation of disease.
- Understand the inter-relational components of the Holistic Map of Well-Being.
- Develop better tools and strategies to understand, measure, and impact challenged surface acting.
- Explore the development of programs which allow leaders to practice using the energy healing technique or other emotional transformation tools in an environment where it is safe to be vulnerable.

## Conclusions

Leaders in emotional regulation and emotional labor are seeking more effective ways to manage emotions at work. Scientists in the realms of neuroscience and energy healing are providing greater insights as to the mind/body connection and how we can use our body as a tool for well-being. This study showed that learning a self-empowered energy healing technique, which takes just a few minutes to process, can and did make positive changes in emotional affect, physical sensations, perspective-taking, positive-refocus, performance, or provided an element of control, both in letting go and having more emotional control for most participants. The “top transformers” of this study also reported deeper levels of engagement as well as significant life changes by using the energy healing technique.

Future research is indicated. Additional research may help to further refine the tools and processes used to introduce energy healing at work. Future research may also be conducted to understand the relationship between emotional sensations, physical sensations and the potential correlation to a greater scope of well-being in leadership. Additional investigation may explore the relational elements of the *Holistic Map of Well-Being* that was developed out of this work.

The somatic energy healing technique meets the needs that spirituality at work and emotional regulation researchers are seeking to fulfill; to be accepted by a secular work force, as well as to be effective and efficient. Efforts to provide emotional transformation tools and programs could help to promote more positive work environments so that leaders could be and could be surrounded by calm, healthy, engaging, and effective people.

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## **Appendix A: Recruitment Statements and Invitations to Participate**

### **Organizational Authorization Recruitment Statement:**

Dear \_\_\_\_\_,

I am embarking on my research project at St. Catherine University. I am searching for organizations that might be willing to potentially authorize an invitation for your faculty and/or staff to voluntarily participant in my graduate research study. The information below may help to decide if your institution is interested in participating in my study. Thanks in advance for helping me or to get in touch with the right person at (your organization).

This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department.

Your organization is invited to participate in this study investigating work related emotional demands and emotional management practices. Your organization is selected as a possible participant in this research because your faculty and staff are considered leaders (managers as well as direct service providers) within a service industry organization where the emotional demands of the job are higher.

The purpose of this research is, in part, to understand how leaders' emotional status, well-being and performance are influenced by emotional requirements at work. There is a growing interest in managing emotions in the workplace, particularly for managers and direct customer service providers (leaders) in the service industries. It is well established in the literature that practices of mindfulness, reflection and meditation have a positive effect on performance and leadership. However, experts in the areas of emotional management and emotions at work continue to seek advancements in practices. There is a growing scientific knowledge which explains the how emotions and the practices used to manage emotions at work effect our well-being and disposition.

I am soliciting 75-150 leaders in various service industry organizations to voluntarily respond to an online survey which should take approximately 10-15 minutes. This survey will ask respondents to share their demographic information as well as their engagement in practices and beliefs that have been shown to effect emotional management, well-being and/or performance. Respondents will also be asked if they are interested in participating in the experimental phase of my study where they will learn about emotional management and emotional labor (work related emotional requirements) and the use of a self-empowered energy healing technique which may be used as a practical emotional management tool at work.

At this time, I am searching for authorization from you or a representative of your organization to be able to conduct my research with the leaders (managers as well as direct service providers) at your organization. If agreed, a separate invitation will be sent to you that may be forwarded to

your leaders with a link to the online survey. If you would like to authorize participation in this study please respond to me via this email with an expressed authorization as well as a response to the following questions:

- Would you be willing to authorize access to your staff to participate in my study?
- Would you or a designee be willing to sharing an invitation to participate in the online survey with your leaders which would include your staff in management positions and staff with direct customer service responsibilities?
- If so, can you provide me an estimate of how many individuals in your organization might receive the invitation to participate in this study.
- Would you also be willing to provide a classroom for the next experimental phase of the study? The classroom will be used for the volunteer study participants on your team that are willing to learn and/or participate in the next experimental phase of the study. This session will take approximately 2 hours. We can coordinate a date and time that is convenient for you.

Thank you for your time and consideration in helping me with my study. If you have any questions, please do not hesitate to contact me at any time.

Sincerely,  
Carolyn Dunow  
Graduate Student, St Catherine University

### **Phase I Recruitment Statement:**

Dear Service Industry Leader (or specific name),

You are invited to participate in a research study investigating work related emotional demands and emotional management practices. This study is being conducted by Carolyn Dunow, a graduate student at the College of St. Catherine who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department. You were selected as a possible participant in this research because are considered a leader within a service industry organization or institution.

The purpose of this research is, in part, to understand how leaders' emotional status, well-being and performance are influenced by emotional requirements at work. There is a growing interest in managing emotions in the workplace, particularly for managers and direct customer service providers (leaders) in the service industries. It is well established in the literature that practices of mindfulness, reflection and meditation have a positive effect on performance and leadership. However, experts in the areas of emotional management and emotions at work continue to seek advancements in practices. There is a growing scientific knowledge which explains the how emotions and the practices used to manage emotions at work effect our well-being and disposition.

I am soliciting 75-150 leaders in various service industry organizations to voluntarily respond to an online survey which should take approximately 10-15 minutes. This survey will ask respondents to share their demographic information as well as their engagement in practices and beliefs that have been shown to effect emotional management, well-being and/or performance. There are 4 phases in total for this research project. Invitations to continue participating will be made at each phase. Respondents to this survey will be asked if they are interested in participating in the next experimental phase of my study where they will learn about emotional management and emotional labor (work related emotional requirements) and the use of a self-empowered emotional regulation technique using energy healing which may be used as a practical emotional management tool at work.

Below is a link to the survey if you should choose to participate. Thank you for considering helping me with my study!

Sincerely,  
Carolyn Dunow  
Graduate Student, St Catherine University

### **Phase II Recruitment Statements:**

#### **Phase II recruitment statement Included at the end of the Phase I survey:**

You are invited to participate as a volunteer in the second phase of this research study investigating work related emotional demands and emotional management practices. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department.

Phase II will include a 2 hour group education and experimentation session held in a classroom setting. You will be provided informed consent prior to the 50 minute educational session and 45-60 minute experimentation and documentation session with the self-empowered emotional regulation technique using energy healing. Education will be provided on emotional intelligence, emotional labor (work related emotional demands), the neurophysiology of emotional trauma, how an energy healing technique can be used as a practical self-empowered emotional regulation tool at work, and finally an explanation of the process of using the energy healing technique. You will then be asked to voluntarily engage in and document your response to the self-empowered emotional regulation technique using energy healing. You are not expected to give details about the incidents that cause the emotions during the experimentation session or at any time.

If you choose to participate in Phase II of the study, you will also be asked to participate in a Phase III online survey to assess the outcomes of using the technique. The Phase III online survey will take approximately 15-20 minutes. There are 4 phases in total for this research project. Invitations to continue participating will be made at each phase. Participants may

choose to exit the study at any time for any reason. More information will be made available to you if you indicate that interested in participating in further research in this study by clicking yes to the question below. Participation in Phase II and III of this study is voluntary. There is no compensation for your participation. Your participation in this study is greatly appreciated!

Please indicate your interest in continued participation in this study. Please check one. If you check "Yes" you will be given the opportunity to share your contact information which will be held confidential and only be used for the purposes of this survey. Your data from this survey will then be linked to future participation in this study. I will also use your contact information to share with you more detailed information about Phase II and III of this study.

- ☐ Yes, I would like to provide my contact information and receive more information about the next steps in this study (1)
- ☐ No, I do not wish to participate in the next steps of this study (2)

**Phase II email or phone call to participants who have shown interested in participating in Phase II and III from the Phase I survey.**

Dear \_\_\_\_\_,

Thank you for your interest in participating in Phase II and Phase III of my emotional labor (work related emotional demands) and emotional management study. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department.

A two hour education and experimentation session will be held on (dates, time and location - tbd). Participants in this phase of the study will be give informed consent prior to the 50 minute educational session and the 45-60 minute experimentation and documentation session with the self-empowered emotional regulation technique using energy healing and its effect on emotions. A 50 minute education session will be provided on emotional labor (work related emotional demands), emotional management, the neurophysiology of emotional trauma, how an energy healing technique can be used as a practical emotional regulation tool at work, and finally an explanation of the process of using the energy healing technique in a classroom setting. You will then be asked to voluntarily engage in and document your response to the self-empowered emotional regulation technique using energy healing You are not expected to give details about the incidents that cause the emotions during the experimentation session or at any time.

If you choose to participate in the Phase II study, you will also be asked to participate in a Phase III online survey to assess the outcomes of using the energy healing technique. The Phase III online survey will take approximately 15-20 minutes. There are 4 phases in total for this research project. Invitations to continue participating will be made at each phase. You may choose the exit the study at any time for any reason. Your participation in this study is voluntary. There is no compensation for your participation.

If you have any questions regarding the study please feel free to contact me at (612) 819-4435 or email [carolyn@soulproprietor.co](mailto:carolyn@soulproprietor.co).

Your participation in this study is greatly appreciated!

Sincerely,  
Carolyn Dunow  
Graduate Student, St. Catherine University

**Phase II follow up email to be sent one week after Phase II session.**

Dear \_\_\_\_\_,

Thank you for your participation in the emotional labor (work related emotional demands) and emotional management study. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department.

It has been one week since our Phase II education and experimentation session. This is a reminder to think about how you are using the energy healing technique and how it may be affecting your emotional status, well-being, performance and interactions at work and in your life.

You will be contacted once again in one week with an invitation to participate in the Phase III follow-up survey.

Please feel free to contact me if you have any questions at (612) 819-4435 or email [Carolyn@SoulProprietor.co](mailto:Carolyn@SoulProprietor.co).

Your participation in this study is greatly appreciated!

Sincerely,  
Carolyn Dunow  
Graduate Student, St. Catherine University

**Phase III Recruitment Statement:**

**Phase III email along with a link to the Phase III online survey sent 2 weeks after the Phase II session.**

Dear \_\_\_\_\_,

Thank you for your participation in the emotional labor and emotional management study. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who



is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department.

It has been two weeks since our Phase II education and experimentation session. You are now being asked to voluntarily participate in Phase III of the study. There are 4 phases in total for this research project. Invitations to continue participating will be made at each phase. You may choose the exit the study at any time for any reason.

This is an online survey that will take approximately 15-20 minutes to complete. This survey includes 17 questions on emotional labor practices as well as questions regarding your experiences and outcomes that may have resulted from using the energy healing technique. Your participation and dedication to supporting this study has been greatly appreciated. I hope that you gained some helpful information along the way. Know that your support will assist in the future research to potentially help make the work lives of others more pleasant. Best wishes for happiness and success in your endeavors!

With much gratitude,  
Carolyn Dunow  
Graduate Student, St. Catherine University

#### **Phase IV Recruitment Statement:**

#### **Phase IV recruitment correspondence via email or phone for one-on-one appreciative inquiry interviews.**

Thank you for your participation in the emotional labor and emotional management study. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department.

I am in the process of analyzing the data that has been gathered. I would like to conduct interviews with a few of the participants that have shown greater improvements in their emotional labor and/or emotional management practices. If you agree, could we meet for an interview to discuss a deeper perspective on what made the energy healing technique work for you and how it has affected your work and life?

The interview should take one hour of your time. We can meet at a time and place that is most convenient for you.

This is the 4<sup>th</sup> and final phase for this research project. You may choose the exit the study at any time for any reason. Your participation and dedication to supporting this study has been greatly appreciated. Please let me know if you are willing to take this extra and final step in my research study.

With much gratitude,  
Carolyn Dunow

## **Appendix B: Information and Consent Forms**

### **Informed Consent for the Phase I Survey**

This is a pilot study to explore the tools used, influences on and impact from learning a self-empowered emotional regulation technique intended to improve service industry leaders' affect, well-being, and performance.

**Introduction:** You are invited to participate in a research study investigating work related emotional demands, emotional management practices, and the effects of an emotional regulation technique on emotional affect, well-being and performance. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department. You were selected as a possible participant in this research because you are considered a leader (manager or direct customer service provider) within a service industry organization or institution. Please read this form and ask questions before you agree to be in the study.

**Background Information:** The overall purpose of this study is to understand how leaders' emotional status, well-being and performance are influenced by emotional requirements at work and to explore the impact of learning a self-empowered emotional management technique on leaders' ability to improve their emotional status, well-being and performance.

There are 4 phases in total in this study. You are invited to participate in Phase I. The purpose of Phase I (initial online survey) is to assess service industry leaders for demographics and practices that correlate to emotional well-being and/or work productivity. Approximately 75-150 people are expected to participate in Phase I of the research. You will be invited to participate in Phase II at the end of this survey.

**Procedures:** It is expected that you will be able to complete this survey within 10-15 minutes. You will be asked to voluntarily answer questions on this questionnaire which consists of demographic data, 17 emotional labor questions regarding practices that have been associated with well-being and finally you will be invited to participate in the Phase II of this study which includes training on emotions at work and an experiment using an emotional management tool.

**Risks and Benefits of being in this phase of the study:** The study has minimal risks. You are encouraged to withhold from providing any data that you may feel uncomfortable sharing. There are no direct benefits to participants in this phase of the study. The indirect benefits include providing a foundation of knowledge for future research in the use of emotional management for leaders at work.

**Compensation:** There is no monetary compensation for your participation.

**Confidentiality:** Any information obtained in connection with this research study that can be identified with you will be disclosed only with your permission; your results will be kept confidential. In any written reports or publications, no one will be identified or identifiable. I

will keep the research results in my locked home office and only I or my advisor will have access to the records while I work on this project. I will finish analyzing the data by July 1, 2013. I will then destroy all original reports and identifying information that can be linked back to you.

**Voluntary nature of the study:** Participation in this research study is voluntary. Your decision whether or not to participate will not affect your future relations with Carolyn Dunow, St. Catherine University or your work organization in any way. If you decide to participate, you are free to stop at any time without affecting these relationships.

**Contacts and questions:** If you have any questions, please feel free to contact me, Carolyn Dunow at (612) 819-4435 or carolyn@soulproprietor.co. You may ask questions now, or if you have any additional questions later. If you have other questions or concerns regarding the study and would like to talk to someone other than the researcher(s), you may also contact Dr. John Schmitt, Chair of St. Catherine University's Institutional Review Board, at (651) 690-7739. You may print a copy of this form for your records.

**Statement of Consent:** You are making a decision whether or not to participate. Completing this online survey indicates that you have read this information, your questions have been answered and that you give your consent to participate in this survey. Please know that you may withdraw from the study at any time.

### **Information and Consent Form for Phase II the Education and Experiment Session**

**Introduction:** You are invited to participate in a research study investigating work related emotional demands, emotional management practices, and the effects of a self-empowered emotional regulation technique utilizing energy healing on emotional affect, well-being and performance. This study is being conducted by Carolyn Dunow, a graduate student at the St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department. You were selected as a possible participant in this research because you are considered a leader (manager or direct customer service provider) within a service industry organization or institution. Please read this form and ask questions before you agree to be in the study.

**Background Information:** The purpose of this study is to understand how leaders' emotional status, well-being and performance are influenced by emotional requirements at work and to explore the impact of learning a self-empowered emotional management technique on leaders' ability to improve their emotional status, well-being and performance. There are 4 phases in total in this study. There are separate invitations to each phase of this study. You will have the right to decline further participation in this study at any time. The purpose of Phase II (education and experimentation) of this study is to have participants learn about emotions at work and to explore the impact of learning a self-empowered emotional regulation technique on leaders' ability to improve their emotional status, well-being and performance. Approximately 20 -50 people are expected to participate in Phase II of this research.

Procedures: This phase of the study will take approximately 2 hours in one session. You will also be asked to voluntarily participate in a follow-up online survey for Phase III of this study that will take approximately 20-30 minutes to complete.

You will be asked to silence all pagers and cell phones.

If you decide to participate, you will be asked to:

Review the consent form for this Phase II of the study.

Participate in a 50 minute education session and ask any questions you may have at any time.

You will have the opportunity to take a 10 minute break.

You will then be asked to participate in the following steps of the self-empowered emotional regulation technique using energy healing:

- Assess your current physical and emotional state so that you can identify changes in your physical and emotional status as you proceed with the technique.
- Recall an emotionally unpleasant (non-grief) event or theme that you would like to feel better about.
- Voluntarily describe and rate the intensity of the negative emotion that is associated with that event or theme that will be used to determine the effectiveness of the technique. You are not expected to give details about the incidents that cause the emotions.
- Assess your body for a physical sensation that is associated with the event or theme. Which is where the imprint of the emotional memory is stored.
- Voluntarily describe and rate the intensity of the physical sensation that is associated with that event or theme that will be used to determine the effectiveness of the technique.
- Focus on the physical sensation and, with your intention and breath, move the energy out of your body and offer it to your higher spiritual source. This is the energy healing process.
- As this energy is moving out, bring in the energy of pure/neutral love from your higher spiritual source. And continue to process – out with the negative energy and bring in love. This is based on a theory that the energy removed should be replaced with a more beneficial energy, in this case we are using love.
- You will have up to five minutes to process this. If the transformation is complete sooner, you will be asked to voluntarily document the time for your emotional transformation. This will help to assess the efficiency of the energy healing technique.
- You will be asked to reassess the negative emotion and physical sensation that you felt prior to the energy healing intervention and voluntarily rate the intensities after the energy healing intervention. This will be used to determine the effectiveness of the energy healing technique.
- You will be asked to recall the emotionally unpleasant event or theme you were working with to assess the effectiveness of the energy healing technique.
- While you are recalling the emotionally unpleasant event or theme you will be asked to voluntarily rate the intensities of the negative emotion and the physical sensation after the energy healing intervention and while you are recalling the emotionally unpleasant event or theme. This will be used to determine the effectiveness of the energy healing technique.
- You will be asked to voluntarily document any response you may notice as a result of the intervention.
- You will be given five minutes to relax and/or reflect.

- You will be asked to repeat the above steps of the self-empowered emotional regulation technique two more times by using different emotional unpleasant events or themes.

You will be given my contact information and an invitation to contact me for any questions or support you may need. You will also be given a link to a free audio recording that guides one through the steps of this technique. You will be informed that a reminder will be emailed two weeks from the day of your session. You will also be informed of the Phase III post-experiment online survey and that an invitation and link to the survey will be emailed to them 2 weeks after the session.

**Risks and Benefits of being in this phase of the study:** The study has minimal risks. First, this study will ask you to recall an emotionally unpleasant event or theme that you would like to feel better about. This may cause a temporary unpleasant emotional experience. You will be asked to focus on the physical sensation that is associated with the emotional event or theme which may be unpleasant. The time to recall and focus on these negative aspects will be minimized.

The emotional regulation technique is designed to improve or eliminate the negative effects. If it does not or if you choose to prematurely end the experiment, you will be guided to refocus their attention to a pleasant event which usually alleviates the emotional and physical sensation related to the emotional theme or event. In the very rare occasion that the unpleasant sensations persist, you will be asked if you would like an alternative technique or coaching from me that may help alleviate any persistent distress. You may also choose to contact your own health provider or counseling service. If you choose a healing or coaching from me, Carolyn Dunow, the process will be explained and agreed upon prior to any additional intervention. This level of support will be offered during Phase II and through the two weeks following. If there are significant hesitations to participate in this phase of the study or in the very rare event that an unpleasant sensation is more than reasonable, as determined by you and/or me, your participation in the study may be terminated.

Second, you will be asked to be more aware of your emotions and emotion related responses after this Phase II study session and answer questions about these experiences in Phase III (follow up online survey) of this study. This is a voluntary effort, but it may increase the awareness and experience of undesired emotions. You will have the training that may result in better management of the negative emotions. Third, you will be asked to voluntarily share your ratings of emotional feelings during the experiment in Phase II of this study. You are not expected to give details about the incidents that cause the emotions. You are encouraged to withhold from providing any data that you may feel uncomfortable sharing.

The direct benefits to you may include education on emotional management, work related emotional requirements, emotional trauma and learning how to use an energy healing technique that may provide lasting benefits as an emotional regulation tool.

The indirect benefits include providing a foundation of knowledge for future research in the use of energy healing for leaders at work, as well as further advancing practices in emotional regulation.

**Compensation:** There is no monetary compensation for your participation.

**Confidentiality:** Any information obtained in connection with this research study that can be identified with you will be disclosed only with your permission; your results will be kept confidential. In any written reports or publications, no one will be identified or identifiable. I will keep the research results in a locked file cabinet in my locked home office and only I or my advisor will have access to the records while I work on this project. I will finish analyzing the data by July 1, 2013. I will then destroy all original reports and identifying information that can be linked back to you.

**Voluntary nature of the study:** Participation in this research study is voluntary. Your decision whether or not to participate will not affect your future relations with Carolyn Dunow or the College of St. Catherine in any way. If you decide to participate, you are free to stop at any time without affecting these relationships.

**New Information:** If during course of this research study we/I learn about new findings that might influence your willingness to continue participating in the study, we/I will inform you of these findings.

**Contacts and questions:** If you have any questions, please feel free to contact me, Carolyn Dunow at (612) 819-4435 or [carolyn@soulproprietor.co](mailto:carolyn@soulproprietor.co). You may ask questions now, or if you have any additional questions later. If you have other questions or concerns regarding the study and would like to talk to someone other than the researcher(s), you may also contact Dr. John Schmitt, Chair of the College of St. Catherine Institutional Review Board, at (651) 690-7739. You may keep a copy of this form for your records.

**Statement of Consent:** You are making a decision whether or not to participate. Your signature indicates that you have read this information, your questions have been answered and that you give consent to participate in this experimental phase of the study. Even after signing this form, please know that you may withdraw from the study at any time.

I consent to participate in the study.

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Signature of Participant

Date

---

Signature of Researcher

Date

### **Informed Consent for Phase III the Post-Experiment Online Survey**

This is a pilot study to explore the tools used, influences on and impact from learning a self-empowered emotional regulation technique intended to improve service industry leaders' affect, well-being, and performance

**Introduction:** You are invited to participate in this research study investigating work related emotional demands, emotional management practices, and the effects of an energy healing technique on emotional affect, well-being and performance. This study is being conducted by Carolyn Dunow, a graduate student at St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department. You were selected as a possible participant in this research because you are considered a leader (manager or direct customer service provider) within a service industry organization or institution. Please read this form and ask questions before you agree to be in the study.

**Background Information:** The purpose of this study is to understand how leaders' emotional status, well-being and performance are influenced by emotional requirements at work and to explore the impact of learning a self-empowered emotional management technique on leaders' ability to improve their emotional status, well-being and performance. There are 4 phases in total in this study. There are separate invitations to each phase of this study. You will have the right to decline further participation in this study at any time. The purpose of Phase III is to assess any impact that may have resulted from the Phase II education and experimentation as well as any ongoing use of the self-empowered emotional regulation technique. Approximately 20-50 people are expected to participate in this phase of the research.

**Procedures:** It is expected that you will be able to complete this survey within 15-20 minutes. You will be asked to voluntarily answer questions on this questionnaire which consists of the 17 questions from the emotional labor scale, questions regarding how you are using the emotional regulation technique that you learned about in Phase II of this study as well as questions regarding how the training and technique may have impacted you at work. Please consider only the past 2 weeks, since your participation in phase II as you answer these questions. You are not expected to give details about the incidents that cause the emotions.

**Risks and Benefits of being in this phase of the study:** The study has minimal risks. First, this study will ask participants to reflect on emotions at work over the past two weeks since. This may cause a temporary unpleasant emotional experience. Second, you will be asked to voluntarily share any impact the Phase II education or the emotional regulation technique may have had on you. You are encouraged to withhold from providing any data that you may feel uncomfortable sharing. There are no direct benefits to participants in this phase of the study. The indirect benefits include providing a foundation of knowledge for future research in the use of emotional management for leaders at work.

**Compensation:** There is no monetary compensation for your participation.

**Confidentiality:** Any information obtained in connection with this research study that can be identified with you will be disclosed only with your permission; your results will be kept confidential. In any written reports or publications, no one will be identified or identifiable. I will keep the research results in a locked file cabinet in my locked home office and only I or my advisor will have access to the records while I work on this project. I will finish analyzing the



data by July 1, 2013. I will then destroy all original reports and identifying information that can be linked back to you.

**Voluntary nature of the study:** Participation in this research study is voluntary. Your decision whether or not to participate will not affect your future relations with Carolyn Dunow or St. Catherine University in any way. If you decide to participate, you are free to stop at any time without affecting these relationships.

**Contacts and questions:** If you have any questions, please feel free to contact me, Carolyn Dunow at (612) 819-4435 or carolyn@soulproprietor.co. You may ask questions now, or if you have any additional questions later. If you have other questions or concerns regarding the study and would like to talk to someone other than the researcher(s), you may also contact Dr. John Schmitt, Chair of St. Catherine University's Institutional Review Board, at (651) 690-7739. You may print a copy of this form for your records.

**Statement of Consent:** You are making a decision whether or not to participate. Completing this online survey indicates that you have read this information, your questions have been answered and that you give consent to participate in this survey. Please know that you may withdraw from the study at any time.

### **Information and Consent Form the Phase IV Interview**

**Introduction:** You are invited to participate in a research study investigating work related emotional demands, emotional management practices, and the effects of an energy healing technique on emotional affect, well-being and performance. This study is being conducted by Carolyn Dunow, a graduate student at the St. Catherine University who is pursuing a Master of Arts in Organizational Leadership with a concentration on Spirituality and Leadership under the supervision of Ginny Belden-Charles, a faculty member in the Master of Arts in Organizational Leadership Department. You were selected as a possible participant in this research because are considered a leader (manager or direct customer service provider) within a service industry organization or institution. Please read this form and ask questions before you agree to be in this final Phase IV of the study.

**Background Information:** Approximately 4-7 people are expected to participate in this phase of the research. The purpose of this study is to understand how leaders' emotional status, well-being and performance are influenced by emotional requirements at work and to explore the impact of learning a self-empowered energy healing technique on leaders' ability to improve their emotional status, well-being and performance. This is the 4<sup>th</sup> and final phase in this study. You will have the right to decline participation in this study at any time.

**Procedures:** If you decide to participate, you will be asked to reflect and voluntarily share your responses to the questions posed in this interview. You are not expected to give details about the incidents that cause the emotions. This interview will be held in a location for your privacy and convenience, either at your workplace office or conference room or a nearby library meeting room. This study will take approximately one hour in one session.

**Risks and Benefits of being in this phase of the study:** The phase of the study has minimal risks. First, you will be asked to be more aware of your emotions and emotion related responses since the Phase II study session. This is a voluntary effort, but it may increase the awareness and experience of undesired emotions. You will have training that may result in better management of the negative emotions. Second, you will be asked to voluntarily share emotion related experiences throughout this interview. You are encouraged to withhold from providing any data that you may feel uncomfortable sharing.

There are no direct benefits to participants in this phase of the study. The indirect benefits include providing a foundation of knowledge for future research in the use of energy healing for leaders at work, as well as further advancing practices in emotional regulation.

**Compensation:** There is no monetary compensation for your participation.

**Confidentiality:** Any information obtained in connection with this research study that can be identified with you will be disclosed only with your permission; your results will be kept confidential. In any written reports or publications, no one will be identified or identifiable. I will keep the research results in a locked file cabinet in my locked home office and only I or my advisor will have access to the records while I work on this project. I will finish analyzing the data by July 1, 2013. I will then destroy all original reports and identifying information that can be linked back to you.

**Voluntary nature of the study:** Participation in this research study is voluntary. Your decision whether or not to participate will not affect your future relations with Carolyn Dunow or the College of St. Catherine in any way. If you decide to participate, you are free to stop at any time without affecting these relationships.

**New Information:** If during course of this research study we/I learn about new findings that might influence your willingness to continue participating in the study, we/I will inform you of these findings.

**Contacts and questions:** If you have any questions, please feel free to contact me, Carolyn Dunow at (612) 819-4435 or [carolyn@soulproprietor.co](mailto:carolyn@soulproprietor.co). You may ask questions now, or if you have any additional questions later. If you have other questions or concerns regarding the study and would like to talk to someone other than the researcher(s), you may also contact Dr. John Schmitt, Chair of St. Catherine University Institutional Review Board, at (651) 690-7739. You may keep a copy of this form for your records.

**Statement of Consent:** You are making a decision whether or not to participate. Your signature indicates that you have read this information, your questions have been answered and that you give your consent to participate in this interview. Even after signing this form, please know that you may withdraw from the study at any time.

I consent to participate in the study.

☐ I consent to being audio recorded during this interview.

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Signature of Participant

Date

---

Signature of Researcher

Date

## Appendix C: Phase I Survey Questions

The following questions will be used to identify demographics.

In which industry do you primarily work?

- ☐ Health/Medical Care (1)
- ☐ Education/Academia (2)
- ☐ Public Administration (3)
- ☐ Law Enforcement (4)
- ☐ Business (5)
- ☐ Banking (6)
- ☐ Retail (7)
- ☐ Other (8) \_\_\_\_\_

What is your primary job title? (Select one only)

- ☐ President / CEO (1)
- ☐ Vice President (2)
- ☐ Director (3)
- ☐ Manager (4)
- ☐ Supervisor (5)
- ☐ Direct Service Provider (6)
- ☐ Other (7) \_\_\_\_\_

How long have you worked in your current position?

- ☐ Less than 6 months (1)
- ☐ 6 months - 1 year (2)
- ☐ 1-3 years (3)
- ☐ 3-5 years (4)
- ☐ More than 5 years (5)

As a leader who do you primarily serve on a daily basis? This study is designed not to include your interactions with your supervisor or manager? Check all that apply.

- ☐ I Manage direct report employees (1)
- ☐ I teach students (2)
- ☐ I provide direct patient care services (3)
- ☐ I provide law enforcement (4)
- ☐ I provide support services for internal employees (5)
- ☐ I provide customer support and services for clients (6)
- ☐ I provide administrative services for the general public (7)
- ☐ Other (8) \_\_\_\_\_

What is your age?

- ☐ 18 to 24 years (1)
- ☐ 25 to 34 years (2)
- ☐ 35 to 44 years (3)
- ☐ 45 to 54 years (4)
- ☐ 55 to 64 years (5)
- ☐ 65 years and over (6)

1. What is your gender?

- ☐ Male (1)
- ☐ Female (2)

The following 17 questions are designed to assess the level of emotional demands at work, which correlate to well-being and performance. These questions were adapted from the following article with permission. Please briefly reflect on the question and answer them as you relate to the people that you lead, influence, and work with to serve but do not include your interactions with supervisors or management. Blau, G., Fertig, J., Tatum, D. S., Connaughton, S., Park, D. S., & Marshall, C. (2010). Further scale refinement for emotional labor: Exploring distinctions between types of surface versus deep acting using a difficult client referent. *The Career Development International*, 15(2), 188-216. doi:10.1108/13620431011040969

When dealing with someone that I serve who is difficult I can put on a sympathetic face, even though in reality I am feeling irritated.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

If someone that I serve angers me, I can resist expressing my true feelings by faking a happy face.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

Even if I am in a bad mood, I can leave a good impression with someone that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I try to feel the positive emotions I must show to the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I work very hard to really feel the positive emotions I consistently show to the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I take to heart the positive feelings needed to work with the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I can control my feelings enough to really put myself in the shoes of the people that I serve to relate to their concerns.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

In order to be what the people that I serve expect, I can modify my true feelings.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I adapt to see and feel things from the point of view of the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I can manage my feelings to help me understand the perspective of the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

When dealing with a person that I serve who is difficult, I can find something positive to change my feelings.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

In situations where the person that I serve is difficult, I can step back and modify my feelings so that I don't take their rudeness personally.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I can separate my feelings enough to deal positively with a person that I serve who is tough.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

The following questions relate to well-being.

How would you rate the level of your job stress?

Low (1)      Mild (2)      Moderate (3)      High (4)      Extreme (5)

What religious affiliation do you claim? Check all that apply.

- ☐ Catholic (1)
- ☐ Christian (2)
- ☐ Protestant (3)
- ☐ Islam (4)
- ☐ Judaism (5)
- ☐ Hindu (6)
- ☐ Buddhist (7)
- ☐ Atheist (8)
- ☐ I do not claim a religious affiliation (10)
- ☐ Other (9) \_\_\_\_\_

How often are you involved with religious activities?

- ☐ Never (1)
- ☐ Less than once a month (2)
- ☐ 1-3 times a month (3)
- ☐ Once a week (4)
- ☐ 2-3 times a week (5)
- ☐ 4-5 times a week (6)
- ☐ More than 5 times a week (7)

Do you relate to a higher spiritual source? Check all that apply.

- ☐ God (1)
- ☐ Allah (2)
- ☐ A Deity (3)
- ☐ The Universe (4)
- ☐ The Earth (5)

- ☐ My Heart (6)
- ☐ I do not relate to a higher spiritual source (7)
- ☐ Other (8) \_\_\_\_\_

What spiritual well-being practices do you engage in?

- ☐ Prayer (1)
- ☐ Meditation (2)
- ☐ Spiritual coaching/counseling (3)
- ☐ Yoga / Tai Chi / Qi Gong (4)
- ☐ Massage / Body work (5)
- ☐ Traditional Chinese Medicine/Acupuncture (6)
- ☐ Energy Healing / Reiki / Healing Touch (7)
- ☐ Other (8) \_\_\_\_\_

How often do you engage in the spiritual well-being practices you listed above?

- ☐ Never (1)
- ☐ Less than once a month (2)
- ☐ 1-3 times a month (3)
- ☐ Once a week (4)
- ☐ 2-3 times a week (5)
- ☐ 4-5 times a week (6)
- ☐ More than 5 times a week (7)

You are invited to participate as a volunteer in the second phase of this research study investigating work related emotional demands and emotional management practices. Phase II will include a 2 hour group education and experimentation session. Education will be provided on emotional intelligence, emotional labor (work related emotional demands), the neurophysiology of emotional trauma, how an energy healing technique can be used as a practical emotional management tool at work, and finally an explanation of the process of using the energy healing technique. This will be held in a classroom setting. Participants in this phase of the study will be given informed consent after the 50 minute educational session and prior to the 45 minute experimentation and documentation session with the self-empowered energy healing technique. If you choose to participate in Phase II of the study, you will also be asked to participate in a Phase III online survey to assess the outcomes of using the energy healing technique. The Phase III online survey will take approximately 10-15 minutes. More information will be made available to you if you indicate that interested in participating in further research in this study by clicking yes to the question below. Participation in Phase II and III of this study is voluntary. There is no compensation for your participation. Participants may choose to exit the study at any time for any reason. Your participation in this study is greatly appreciated!



Please indicate your interest in continued participation in this study. Please check one. If you check "Yes" you will be given the opportunity to share your contact information which will be held confidential and only be used for the purposes of this survey. Your data from this survey will then be linked to future participation in this study. I will also use this to share more detailed information about Phase II and III of this study with you.

- ☐ Yes, I would like to provide my contact information and receive more information about the next steps in this study (1)
- ☐ No, I do not wish to participate in the next steps of this study (2)

I thank you for your time and generosity in sharing your experiences. Be well!

Answer If Please indicate your interest in continued participation ... Yes, I would like to provide my contact information and receive more information about the next steps in this study Is Selected

	Name (1)	Work Email (2)	Work Phone (3)	Personal Email (4)	Personal Phone (5)
If you are interested in participating in the next phase of this study, please provide the best way(s) to reach you. Additional information will then be provided for you. (1)					

## Appendix D: Phase II Education Outline

### Education Outline:

#### 1. Phase II Education & Experimentation

Carolyn Dunow  
St Catherine University MAOL  
Spirituality and Leadership Concentration

#### 2. Consent to participate in Phase II –Education & Experiment

- About this study and giving consent.
- You will read the consent form now.
- You will have an opportunity to give consent and move into the next part of Phase II which is the education and experiment with the energy healing technique.
- You may choose to exit this study now or at any time.
- Any questions may be asked and answered at any time?

#### 3. A few guiding thoughts...

- A *Harvard Business Review* article: *Manage your energy, not your time* claims “The science of stamina has advanced to the point where individuals, teams, and whole organizations can, with some straightforward interventions, significantly increase their capacity to get things done.” (Schwartz, 2007, p. 63)
- “Targeted interventions could aim at training employees in more healthy emotional regulation strategies and facilitate their day-to-day use.” (Hülshager & Schewe, 2011, p. 383)
- “Since everything is energy, it’s only a matter of time before energy theory will be a part of everything and energy techniques will be applied to everything” (Schwartz & Simon, 2007, p. 205)

#### 4. Two great bodies of work that may work great together: The Reese’s Peanut Butter Cup Theory of Innovation – Pink, 2011, p. 137

- Emotional Intelligence
- Emotional Labor
- Affective, Compassionate and Transformational Leadership
- Neurophysiology of Emotions
- Emergence of Spiritual & Healing Practices
- Scientific Evidence of Energy & Healing

#### 5. Finding a balance

- Once considered taboo, emotions in organizations has been a subject of study for over a half a century with good reason.
- Bradberry & Greaves (2009) claim that emotional intelligence is “the single biggest predictor of performance in the workplace and the strongest driver of leadership and personal excellence” (p. 21).
- The Spiritual Wheel:

## 6. Benefits and Cautions of Bringing Spirituality into the workplace

- Benefits
- “(a) Spirituality enhances employee well-being and quality of life;
- (b) Spirituality provides employees a sense of purpose and meaning at work;
- (c) Spirituality provides employees a sense of interconnectedness and community.”  
(Karakas, 2010, p. 89)
- Cautions
- Proselytism
- Compatibility
- “the risk of spirituality becoming a fad or a management tool to manipulate employees”
- “legitimacy problem the field of spirituality at work faces in theory, research and practice”  
(Karakas, 2010, p. 99-100)

## 7. Emotional Intelligence

- Emotional Intelligence
  - Self-Awareness
  - Self-Management
  - Social Awareness
  - Relationship Management
- Self and the Interdependent affect of others
- Implicit emotional sharing
  - Emotional contagion
  - Vicarious effect
  - Interaction synchrony
- Explicit emotional sharing
  - Active impression management

## 8. Emotional Labor

- Surface acting is indirectly related to well-being and performance and directly related to burnout.
  - Basic surface acting
  - Challenged surface acting
- Deep acting is directly related to performance and if it is easy to display positive emotions it may be related to well-being.
  - Basic deep acting
  - Perspective taking deep acting
  - Positive refocus deep acting

## 9. Affective Leadership

- Leaders influence others.
- “We define coaching with compassion as ‘helping others in their intentional change process (i.e., achieving their dreams or aspirations or changing the way they think, feel, and act)’ (Boyatzis, 2003)” (Boyatzis et al., 2006, p. 12).

- The emotional components of compassion in this leadership style include empathy, caring and a “willingness to act in response to the person’s feelings” (Boyatzis et al., 2006, p. 13).

#### 10. Neurophysiology of Emotions

- Fear
- A response to present danger
  - Higher level brain function (thinking) stops.
  - Automatic engagement in fight/flight/freeze
- Anxiety
- A response to anticipated danger
  - Thinking is still available
  - One can refocus and think their way to peace.
- A response to perceived danger – a vicarious effect
  - Fear conditioning is engaged
  - Due to an automated recollection of an event
  - Fear response is activated

#### 11. Neurophysiology of Emotions

- Hippocampus of the brain (higher brain)
  - Allows non-anxious rumination
- Amygdala of the brain (lower brain)
  - Will inhibit the hippocampus and create fear
- The activation of both together creates anxiety
  - We have a choice
  - We can think of the action we would like to take
  - We can take the action and recreate a new conditioned response

#### 12. Epigenetics

- The epigenome, without a physically identifiable structure, instructs the DNA how to function. (Holt & Patterson, 2008)
- If the DNA is like the hardware of a computer, the epigenome is like the software that runs it. (Holt & Patterson, 2008)
- The scientists are now discovering that the epigenomes are conditioned or imprinted by environmental toxins and circumstances as well as social factors or events such as emotional trauma (Szyf, 2008, p. 47)

#### 13. The Metaphor: Getting and Removing Nails in Your Tire

- Emotional imprints are like getting a nail in your tire. The emotional imprints are lodged in our physical bodies.
  - No need to run a diagnostic
  - It does limit performance and safety
  - They can be easily removed
    - Find it
    - Remove it

- Patch it
- Move on

#### 14. Neurophysiology of emotions

- “To overcome a traumatic memory, the individual must
  - (1) gain some level of access to the bottom-up state in order to habituate or extinguish the conditioned fear response, and
  - (2) also achieve access to the top-down state in order to process the fear experience and establish explicit memory.” (Catherall, 2003, 76)

#### 15. Somatic Energy Healing

- Refocus – move your anxiety producing thoughts by taking action to seek the emotional imprint in your physical body
- Once located move the energy out (with intention) give it to your higher source (God, Allah, the Earth, the Universe, your deity, your deeper heart).
- Replace that energy by placing the energy of pure, neutral love from your source to where the imprint was

#### 16. Energy Healing with Ease

Joe Dispenza says this happens:

“If we do something over and over again, by the mere fact that we’re repeating it, the process of learning whatever we’re learning starts to become simple, and it starts to become automatic. It starts to become familiar. It starts to become easy. It starts to become natural, and it starts to become subconscious.”

(Arntz, Chasse & Vicnete, 2005, p. 147)

#### 17. Evidence of Energy Healing

- Somatic Experiencing Therapy in Tsunami Victims
  - Similar technique. A little more work was done to re-pattern the cognitive memory.
  - 150 participants who had received medical attention for symptoms without long-term success and had at least one symptom which they desired relief.
  - At 4 weeks 74.2% were somewhat better, 24.5% a lot better and 21.7% were completely resolved. Improvements were improved more at 8 weeks.
  - Jumpiness, watchfulness, sleep difficulties and recurring thoughts were significantly improved.

Parker, Doctor & Selvam (2008)

#### 18. Albert Einstein once claimed:

“We may therefore regard matter as being constituted by the regions of space in which the [energy] field is extremely intense... There is no place in this new kind of physics both for the field and matter, for the field is the only reality.” (Schwartz & Simon, 2007, p. vii).

#### 19. Achieving Perspective Taking Deep Acting with ease

- When dealing with a person I serve who is difficult, I can find something positive to change my feelings
- In difficult situations with a person I serve, I can step back and modify my feelings so that I don't take their rudeness personally
- I can separate my feelings enough to deal positively with a person I serve who is tough

## Appendix E: Phase II Data Collection Form

Phase II Data Collection Form page 1  
 Date \_\_\_\_\_ Research ID number \_\_\_\_\_  
 Time \_\_\_\_\_

**Energy Healing Trial 1**  
 Before using the energy healing technique \_\_\_\_\_  
 After using the energy healing technique \_\_\_\_\_

*The emotion* \_\_\_\_\_  
 The intensity of the emotion \_\_\_\_\_  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

*The physical sensation of the memory* \_\_\_\_\_  
 The intensity of the physical sensation \_\_\_\_\_  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

Time to transform \_\_\_\_\_ minutes  
 Would you like to comment on any difference in your perception regarding the original event?  
 \_\_\_\_\_  
 Would you like to comment on how the energy healing technique worked for you?  
 \_\_\_\_\_

**Energy Healing Trial 2**  
 Before using the energy healing technique \_\_\_\_\_  
 After using the energy healing technique \_\_\_\_\_

*The emotion* \_\_\_\_\_  
 The intensity of the emotion \_\_\_\_\_  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

*The physical sensation of the memory* \_\_\_\_\_  
 The intensity of the physical sensation \_\_\_\_\_  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

Time to transform \_\_\_\_\_ minutes  
 Would you like to comment on any difference in your perception regarding the original event?  
 \_\_\_\_\_  
 Would you like to comment on how the energy healing technique worked for you?  
 \_\_\_\_\_

After using the energy healing technique  
 And after recalling the original event \_\_\_\_\_

The intensity of the emotion  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

The intensity of the physical sensation  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

After using the energy healing technique  
 And after recalling the original event \_\_\_\_\_

The intensity of the emotion  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

The intensity of the physical sensation  
 Not present 0 1 2 3 4 5 6 7 8 9 10 The worst I ever felt

Phase II Data Collection Form page 2

Research ID number \_\_\_\_\_

**Energy Healing Trial 3**Before using the energy healing techniqueAfter using the energy healing techniqueAfter using the energy healing technique  
And after recalling the original event*The emotion* \_\_\_\_\_

The intensity of the emotion

Not present at all	0	1	2	3	4	5	6	7	8	9	10	The worst I ever felt
--------------------	---	---	---	---	---	---	---	---	---	---	----	-----------------------

The intensity of the emotion

Not present at all	0	1	2	3	4	5	6	7	8	9	10	The worst I ever felt
--------------------	---	---	---	---	---	---	---	---	---	---	----	-----------------------

The intensity of the emotion

Not present at all	0	1	2	3	4	5	6	7	8	9	10	The worst I ever felt
--------------------	---	---	---	---	---	---	---	---	---	---	----	-----------------------

*The physical sensation of the memory* \_\_\_\_\_

The intensity of the physical sensation

Not present at all	0	1	2	3	4	5	6	7	8	9	10	The worst I ever felt
--------------------	---	---	---	---	---	---	---	---	---	---	----	-----------------------

The intensity of the physical sensation

Not present at all	0	1	2	3	4	5	6	7	8	9	10	The worst I ever felt
--------------------	---	---	---	---	---	---	---	---	---	---	----	-----------------------

The intensity of the physical sensation

Not present at all	0	1	2	3	4	5	6	7	8	9	10	The worst I ever felt
--------------------	---	---	---	---	---	---	---	---	---	---	----	-----------------------

*Time to transform* \_\_\_\_\_ *minutes**Would you like to comment on any difference in your perception regarding the original event?**Would you like to comment on how the energy healing technique worked for you?*

Please rate how easy the energy healing technique was to use.

I found it very easy to use	1	2	3	4	5	6	7	8	9	10	I found it very difficult to use
-----------------------------	---	---	---	---	---	---	---	---	---	----	----------------------------------

Do you feel the energy healing technique will be helpful for you at your job?

I think it will be very helpful at my job	1	2	3	4	5	6	7	8	9	10	I do not think it will be helpful at all at my job
---	---	---	---	---	---	---	---	---	---	----	--

Is there anything that could have been done to enhance your experience with this phase of the study?



### Appendix F: Phase III Survey Questions

When dealing with someone that I serve who is difficult I can put on a sympathetic face, even though in reality I am feeling irritated.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

If someone that I serve angers me, I can resist expressing my true feelings by faking a happy face.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

Even if I am in a bad mood, I can leave a good impression with someone that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I try to feel the positive emotions I must show to the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I work very hard to really feel the positive emotions I consistently show to the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I take to heart the positive feelings needed to work with the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I can control my feelings enough to really put myself in the shoes of the people that I serve to relate to their concerns.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

In order to be what the people that I serve expect, I can modify my true feelings.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4) Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I adapt to see and feel things from the point of view of the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I can manage my feelings to help me understand the perspective of the people that I serve.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

When dealing with a person that I serve who is difficult, I can find something positive to change my feelings.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

In situations where the person that I serve is difficult, I can step back and modify my feelings so that I don't take their rudeness personally.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

I can separate my feelings enough to deal positively with a person that I serve who is tough.

Very Strongly Agree (1) Strongly Agree (2) Agree (3) Neither Agree nor Disagree (4)  
Disagree (5) Strongly Disagree (6) Very Strongly Disagree (7)

How are you using the energy healing technique at work or in your personal life?

In the past 4 weeks, approximately how often did you use the energy healing technique at work or in your personal life?

Never (1) 1-3 times in the past month (3) Once a week (4) 2-3 times a week (5) 4-5 times a week (6) More than 5 times a week (7)

Reflecting on your learning experience with the energy healing technique and putting the energy healing technique into practice over the past 4 weeks, please rate the following:

How easy was it to learn the energy healing technique?

Very Easy (1) Easy (2) Somewhat Easy (3) Neutral (4) Somewhat Difficult (5) Difficult  
(6) Very Difficult (7)

How easy was it to use the energy healing technique at work?

Very Easy (1) Easy (2) Somewhat Easy (3) Neutral (4) Somewhat Difficult (5) Difficult  
(6) Very Difficult (7)

How is your use of the energy healing technique impacting your affect or emotional status?

How is your use of the energy healing technique impacting your well-being?

How is your use of the energy healing technique impacting your performance at work?

Is there anything that you can suggest to make the training or the energy healing technique more effective?

Is there anything else you would like to share regarding your experience(s) in learning or using the energy healing technique?

Thank you for your valuable time and generosity in sharing your experiences. Be well!

### **Appendix G: Phase IV Interview Questions**

Why were you initially interested in participating in this study?

How is life or work different for you as a result of participating in this study?

- Affect -
- Well-being -
- Performance –
- Interactions with others –

What aspects of the Phase II training and experimentation worked for you?

- The training-
- The energy healing technique experiment -
- The facilitator's support -
- Your personal influences-

Was there anything in the Phase II training and experimentation process that could have been altered to make your experience more effective?

- The training-
- The energy healing technique experiment -
- The facilitator's support -
- Your personal influences-

How was responding to the 17 Phase I and III emotional labor scale questions for you?

How did the energy healing technique work for you/

- Were all the steps followed?
- Were there any modifications to the steps?
- Was there anything that made the use of the energy healing technique easy or difficult?
- Can you give specific examples of how you were able to use the energy healing technique at work or home?
- What outcomes did you notice as a result of using the energy healing technique?

How do you envision using the training or the energy healing technique as a leader?

- In what circumstances –
- For particular interactions with others –
- In your personal life -

What would you hope others could gain from the results of this study?

May I contact you for any further questions or clarifications?

## Appendix H – Data Tables and Interview Stories

	Demographics	Total #	Level of Job Stress					# multiple leadership roles	# intersted in phase II	Ideal: Average:	Average Emotional Labor Scale Scores						
			Low	Mild	Mod	High	Extr.				7	7	1	1	1	1	1
Age	18-24 yrs	5	1	1	3	0	0	0	1		2.9	3.8	2.5	2.4	2.6		
	25-34 yrs	12	0	2	5	2	3	8	6		3.3	3.8	3.3	3.1	3.0		
	34-44 yrs	14	0	0	11	3	0	5	9		3.1	3.9	2.8	2.6	2.7		
	45-54 yrs	14	0	0	8	5	1	9	12		3.4	4.2	2.6	2.8	3.0		
	55-64 yrs	13	0	4	5	3	1	8	10		3.4	4.0	2.8	3.0	3.1		
Gender	65 + yrs	0															
	Male	10	0	2	6	1	1	3	6		3.1	4.3	2.8	2.7	2.8		
Level of Job stress	Female	48	1	5	26	12	4	27	32		3.3	3.9	2.8	2.8	2.9		
	Low	1						0	0		3.3	3.3	3.7	3.0	2.7		
	Mild	7						2	5		3.3	4.2	2.8	3.0	2.9		
	Moderate	32						16	23		3.2	4.0	3.0	2.8	2.8		
	High	13						8	7		3.2	3.7	2.3	2.7	2.9		
Industry	Extreme	5						4	3		3.5	4.2	2.9	3.0	3.5		
	Health Care	21	0	2	11	6	2	17	20		3.4	4.1	2.8	3.0	3.1		
	Social Services Administration	18	0	0	11	5	2	9	9		3.2	3.9	2.7	2.7	2.7		
	Beauty/Spa	9	1	3	5	0	0	2	4		2.9	3.4	2.6	2.7	2.7		
	Law Enforcement	5	0	1	3	0	1	1	2		3.6	4.0	3.9	3.0	3.1		
Job Title	Business	1	0	0	1	0	0	1	1		2.0	4.0	3.3	1.5	1.3		
	Other	4	0	1	1	2	0	0	2		3.5	4.2	2.4	2.7	3.2		
	President/CEO	0															
	VP/ Administration	7	0	1	3	3	0	3	5		3.7	4.1	2.8	3.1	3.6		
	Director	17	0	1	12	3	1	14	16		3.1	4.1	2.8	2.8	2.8		
Primarily leadership role	Manager	13	0	1	5	5	2	6	7		3.0	3.5	2.3	2.5	2.6		
	Supervisor	9	0	0	6	2	1	6	5		3.5	4.4	3.6	2.9	2.7		
	Direct Service Provider	12	1	4	6	0	1	1	5		3.3	3.8	3.0	2.8	3.1		
	Other	0															
	Manage Direct Employees	41	0	3	23	11	4		30		3.2	4.0	2.8	2.7	2.8		
Time at current position	Teach Students	4	0	0	0	2	2		3		3.3	4.0	2.7	2.9	3.0		
	Direct Patient Care Provider	15	0	1	6	4	4		11		3.2	3.9	2.9	2.9	2.8		
	Law Enforcement	4	0	0	3	0	1		2		3.4	4.1	4.1	2.9	3.1		
	Support Services for Internal Employees	19	0	2	10	7	0		14		3.3	3.9	2.9	3.0	2.9		
	Support Services for External Customers	25	1	3	13	7	1		16		3.2	3.9	2.9	2.8	2.9		
	Admin Services for General Public	3	0	1	1	1	0		2		3.3	5.1	2.4	2.6	2.4		
	Other	1	0	1	0	0	0		1		3.3	6.0	2.3	3.3	2.7		
	< 6 mo	5	1	0	4	0	0	1	1		2.9	2.9	2.6	2.8	2.8		
	6 mo - 1 yr	5	0	1	4	0	0	2	4		3.6	4.6	2.7	2.9	2.7		
	> 1 yr and < 3 yr	14	0	2	6	5	1	8	9		3.3	4.0	2.7	2.5	2.8		
	3 - 5 yrs	6	0	0	3	1	2	5	2		3.3	3.6	3.4	3.3	3.4		
	> 5 yrs	28	0	4	15	7	2	14	22		3.3	4.1	2.8	2.8	2.9		

	Demographics	Total #	Low	Mild	Mod	High	Extr.	# multiple leadership roles	# interested in phase II	Ideal Average:	Average Emotional Labor Scale Scores				
											7	1	1	1	1
Religious Affiliation	Christian	26	1	4	13	6	2		17		3.3	4.0	2.8	2.7	2.9
	Protestant	5	0	1	3	0	1		5		3.5	4.5	2.7	3.0	3.1
	Islam	0													
	Judaism	0													
	Hindu	0													
	Buddhist	2	0	0	2	0	0		2		3.8	4.3	3.5	3.4	3.7
Frequency of Religious Activities	Atheist	3	0	0	1	2	0		2		3.1	3.8	2.6	2.6	2.8
	None Claimed	15	0	2	8	3	2		7		3.2	3.7	2.9	2.8	3.1
	Other (2 wrote in Lutheran)	2	0	0	1	1	0		2		3.8	4.5	2.7	3.1	4.0
	Never	13	0	1	6	5	1	4	6		3.1	3.2	2.7	3.0	3.2
	< 1 x/ mo	20	1	3	12	3	1	9	11		3.2	4.0	3.1	2.7	2.7
	1-3 x/mo	10	0	0	7	2	1	8	9		3.1	3.9	2.8	2.8	2.8
Relate to Higher Spiritual Source	1 x/wk	11	0	2	5	2	2	6	10		3.5	4.5	2.5	2.6	3.1
	2-3x/wk	2	0	1	1	0	0	1	1		4.0	4.1	3.2	3.4	3.3
	4-5x/wk	0													
	> 5x/wk	2	0	0	1	1	0	2	1		3.5	5.1	3.2	2.9	2.3
	God	45	1	6	25	10	3		31		3.3	4.1	2.8	2.8	2.9
	Allah	0													
Engagement in Spiritual Well-Being Practices	A Diety	2	0	0	2	0	0		1		2.7	3.4	2.5	2.5	3.0
	The Universe	8	0	0	5	1	2		7		3.4	4.0	3.0	2.7	3.0
	The Earth	11	0	0	6	3	2		7		3.5	4.3	3.1	3.1	2.9
	My Heart	14	0	0	8	4	2		8		3.3	4.2	3.0	2.8	2.7
	None	6	0	1	3	1	1		3		3.3	3.6	2.7	3.1	3.2
	Other	0													
Frequency of Well-Being Practices	Prayer	41	1	5	23	9	3		27		3.2	4.0	2.8	2.7	2.8
	Meditation	18	0	1	10	5	2		15		3.4	4.0	2.9	2.9	2.7
	Spiritual Coaching/ Counseling	4	0	0	4	0	0		3		2.9	3.3	2.4	2.2	2.7
	Yoga/Tai Chi/ Qi Gong	12	0	0	6	3	3		7		3.5	4.0	3.1	3.0	3.0
	Massage /Body Work	15	0	2	11	1	1		10		3.3	4.1	3.2	3.0	2.9
	Traditional Chinese Medicine/ Acupuncture	5	0	0	5	0	0		4		3.1	3.8	2.8	2.1	2.5
Engagement in Spiritual Well-Being Practices	Energy Healing / Rieki/ Healing Touch	6	0	1	4	1	0		5		3.3	4.1	3.2	2.5	2.4
	None	6	0	1	4	1	0		4		3.4	3.5	3.2	3.3	3.7
	Other	8	0	1	5	1	1		7		3.3	4.5	3.2	3.1	2.6
	Never	1	0	0	1	0	0	0	0		2.7	2.8	4.0	1.8	2.3
	< 1 x/ mo	7	0	0	7	0	0	3	4		2.8	3.6	2.9	2.7	2.9
	1-3 x/mo	9	0	2	3	3	1	3	6		3.4	3.9	3.3	2.9	3.1
Frequency of Well-Being Practices	1 x/wk	5	0	1	4	0	0	2	3		3.4	4.3	2.2	2.2	2.5
	2-3x/wk	9	0	1	4	3	1	7	4		3.5	4.3	2.9	3.1	2.8
	4-5x/wk	6	0	0	1	2	3	4	5		3.1	3.9	2.4	2.6	2.7
	> 5x/wk	15	1	2	8	4	0	9	12		3.2	4.1	2.8	2.8	2.7
	Not Applicable	6	0	1	4	1	0	2	4		3.4	3.5	2.9	3.4	3.9



Emotional Labor Question:		CSA1	CSA2	CSA3	BSA1	BSA2	BSA3	BSA4	BDA1	BDA2	BDA3	PTDA1	PTDA2	PTDA3	PTDA4	PRDA1	PRDA2	PRDA3
Ideal		7	7	7	7	7	7	7	1	1	1	2	1	1	1	1	1	1
Participant Responses:																		
1 Very Strongly Agree		1	3	5	1	1	2	3	7	2	9	5	3	6	6	3	7	6
2 Strongly Agree		11	5	21	7	10	8	3	18	11	23	24	11	25	18	9	15	18
3 Agree		35	22	23	11	12	9	25	22	24	20	21	19	18	29	27	20	30
4 Neither Agree nor Disagree		5	13	7	17	6	13	11	7	11	3	8	9	8	4	11	8	3
5 Disagree		5	15	2	17	20	17	12	1	7	1	0	13	0	0	8	8	1
6 Strongly Disagree		0	0	0	5	8	8	3	0	3	0	0	0	0	0	0	0	0
7 Very Strongly Disagree		0	0	0	0	1	1	1	1	0	1	0	2	1	1	0	0	0
# Neutral or in Healthy Agreement		10	28	9	39	35	39	27	54	48	55	58	42	57	57	50	50	57
# of Responses		57	58	58	58	58	58	58	56	58	57	58	57	58	58	58	58	58
% in Agreement with Ideal		18%	48%	16%	67%	60%	67%	47%	96%	83%	96%	100%	74%	98%	98%	86%	86%	98%
				CSA				BSA			BDA				PTDA			PRDA
Ideal				7				7			1				1			1
Phase I Averages				3.1				4.0			2.8				2.8			2.9

Table H2  
Aggregate Emotional Labor Scale Score Results



Table H3 Descriptive Statistics for Phase II Self Report of Emotional and Physical Intensities							
<i>Trial 1 - Emotional Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>	<i>Trial 1 - Physical Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>
Mean	7.30	3.02	3.04		5.72	2.26	2.23
Standard Deviation	1.68	1.66	1.59		2.35	1.85	1.71
Minimum	3	0	0		0	0	0
Maximum	10	6	6		9	6	6
Count	27	27	26		27	27	26
Confidence Level(95.0%)	0.67	0.65	0.64		0.93	0.73	0.69
<i>Trial 2 - Emotional Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>	<i>Trial 2 - Physical Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>
Mean	6.63	2.83	2.82		5.69	2.25	2.44
Standard Deviation	2.17	1.94	2.03		2.57	1.95	1.87
Minimum	2	0	0		1	0	0
Maximum	10	6	6		9	6	6
Count	26	26	25		26	26	25
Confidence Level(95.0%)	0.88	0.79	0.84		1.04	0.79	0.77
<i>Trial 3 - Emotional Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>	<i>Trial 3 - Physical Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>
Mean	6.69	2.90	2.79		5.79	2.17	2.13
Standard Deviation	2.06	2.07	2.13		2.11	1.79	1.80
Minimum	3	0	0		2	0	0
Maximum	10	7	7		9	6	6
Count	24	24	24		24	24	24
Confidence Level(95.0%)	0.87	0.88	0.90		0.89	0.75	0.76
<i>All Trials - Emotional Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>	<i>All Trials - Physical Intensities</i>	<i>Pre-Healing</i>	<i>Post-Healing</i>	<i>Post Healing and Recall of Event</i>
Mean	6.88	2.92	2.89		5.73	2.23	2.27
Standard Deviation	1.98	1.87	1.90		2.32	1.84	1.77
Minimum	2	0	0		0	0	0
Maximum	10	7	7		9	6	6
Count	77	77	75		77	77	75
Confidence Level(95.0%)	0.45	0.42	0.44		0.53	0.42	0.41

Table H4 Phase II Common Narrative Themes and Samples of Responses	
Emotional responses	#
Experienced a diminished emotional intensity <ul style="list-style-type: none"> <li>“There is no difference in my perception of the event, the emotional response diminished slightly, but did not go away.”</li> <li>“A lot less intensity of the feelings.”</li> <li>“Less anxious when I recalled the event, more positive once out.”</li> </ul>	8
Felt more positive emotion (peace, unconditional love) <ul style="list-style-type: none"> <li>“I felt a little more at peace.”</li> <li>“It worked to calm myself to put my energies elsewhere.”</li> <li>“Felt lighter once released.”</li> </ul>	5
Physical Responses	
Experienced improved physical sensations <ul style="list-style-type: none"> <li>“I don’t feel anything pushing on my chest anymore.”</li> <li>“Working on self-healing and letting go helps my body relax and current physical state improve.”</li> <li>“Felt held/hugged when bringing in the love and peace.</li> <li>“Really nice - was a smoothing feeling overall.”</li> </ul>	1 4
Experienced a worsening physical sensation <ul style="list-style-type: none"> <li>“As I tried to push it out, I could feel it building stronger, growing.”</li> </ul>	2
Changes in Perception	
Perceived more compassion for self and others <ul style="list-style-type: none"> <li>“Made me increase my awareness of others person’s perception (or importance of the situation). [I can] more easily put myself in their shoes.”</li> </ul>	7
Was able to “let it go” <ul style="list-style-type: none"> <li>“More effectively calmed the physical sensations... made me step back, and give up some of the emotions that are uncontrollable.”</li> </ul>	5
The situation felt less consequential <ul style="list-style-type: none"> <li>“It felt personal. In recalling after the technique less consequential.”</li> </ul>	5
The situation felt less personal <ul style="list-style-type: none"> <li>“The original event remains as it was, but I can separate myself from it.”</li> </ul>	4
Experienced a realization <ul style="list-style-type: none"> <li>“I don’t have to own someone else’s behavior.”</li> <li>“I did not feel the subject of my anger was worth the energy.”</li> </ul>	4
Perceived a more objective perspective <ul style="list-style-type: none"> <li>“After the healing technique, I felt it was more ‘in perspective’ and it seemed like ‘smaller potatoes’ compared to the bigger problems in the world.”</li> </ul>	3
The situation felt less intense <ul style="list-style-type: none"> <li>“In reviewing now does not seem as stressful.”</li> </ul>	2
I feel more in control <ul style="list-style-type: none"> <li>“I felt the physical sensations decrease. It was good to have some ‘control’ over letting it go and bringing in love and peace instead.”</li> </ul>	2

Table H4 Continued	
Phase II Common Narrative Themes and Samples of Responses	
<b>Changes in anticipated behavior</b>	
Plan to change behavior	
<ul style="list-style-type: none"> <li>“Thinking about it probably gave me the sense that I can handle this and what I need to do.”</li> </ul>	4
Plan to take action/different approach	
<ul style="list-style-type: none"> <li>“Deal with it and don’t dwell on it.”</li> </ul>	2
Forgave	
<ul style="list-style-type: none"> <li>“Person did not intentionally mean to cause hurt. They asked forgiveness already. I had said I had forgiven but realize I was still hanging on to it.”</li> </ul>	3
<b>Common comments on the use of the technique</b>	
Difficult to recall a situation	
<ul style="list-style-type: none"> <li>“As moments occur, I’m going to try to focus on this healing technique in the moment. I wonder if it’s easier to ‘shake off’ right after it occurs rather than later.”</li> </ul>	6
Had a particularly difficult situation to release	
<ul style="list-style-type: none"> <li>“I think it worked, but as soon as I shoveled love in, the nasty’s came back in too. Much ‘bailing of the water’ required.”</li> </ul>	6
Using imagination helped	
<ul style="list-style-type: none"> <li>“Visualized sending “gift” [the packaged negative imprint] back up to God, floating heart bubbles pushing it out and then rebuilding my walls that had broken down.”</li> <li>“I was able to breathe out the sensation. I brought it into my lungs then pushed it out and it floated away in a balloon. The love that I breathed came from the trees and leaves and breeze (of a warm spring or fall day) I imagined I was in a tree.”</li> </ul>	5
It worked well	
<ul style="list-style-type: none"> <li>“Pulling in the love/light at the same time [as moving the imprint out] ‘pushes’ out the ‘package’ [negative imprint] to the higher power.”</li> </ul>	5
It was easier with subsequent trials	
<ul style="list-style-type: none"> <li>“It was definitely easier to use with each exercise.”</li> </ul>	3
Felt immediate relief	
<ul style="list-style-type: none"> <li>“It seemed fluid and natural. Somewhat surprising to have the sensation occur so quickly.”</li> </ul>	3
It did not work	
<ul style="list-style-type: none"> <li>“I don’t feel any difference. Maybe I haven’t bought into this whole thing. But I don’t honestly feel you can think away feelings.”</li> </ul>	2
Hard to feel emotions	
<ul style="list-style-type: none"> <li>“I think I’m probably more influenced by thoughts and “tangibles” and less influenced by emotion as I’m not having an easy time identifying emotions.”</li> </ul>	2
Hard to use love	
<ul style="list-style-type: none"> <li>“Imagining letting go was easier than imagining replacing it with neutral love-that part was difficult.”</li> </ul>	2
<b>Suggestions to enhance the experience</b>	
The education session and references were helpful	4
More meditative environment (dimmer lighting, less crowded, light a candle)	3
More guidance (more examples, visual guidance, explanation of the technique)	3
More practice sessions	2

Table H5

Phase II Statistical Analysis of the Emotional and Physical Intensity Correlation

t-Test: Paired Two Sample for Means

	<i>All Emotional Intensities</i>	<i>All Physical Intensities</i>
Mean	4.24	3.42
Variance	7.19	6.68
Observations	229.00	229.00
Pearson Correlation	0.84	
Hypothesized Mean Difference	0.00	
df	228.00	
t Stat	8.32	
P(T<=t) one-tail	0.00	
t Critical one-tail	1.65	
P(T<=t) two-tail	0.00	
t Critical two-tail	1.97	

Table H6

Table H6 Findings of Phase III Participants:																	
Individual Participants																	
P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17	
Phase I Data																	
Job Stress (Scale 1=low, 5= extreme)																	
3	2	3	5	4	4	3	4	3	3	4	3	3	3	3	3	3	
Emotional Labor Results (Scale 1= very strongly agree, 7 very strongly disagree)																	
CSA Average (Ideal = 7)																	
3.0	2.3	3.0	3.0	4.0	4.0	2.7	4.3	3.3	3.3	2.7	3.3	3.0	4.0	3.0	3.0	2.7	
SA Average (Ideal = 7)																	
2.8	3.3	4.0	4.5	3.0	3.0	4.0	4.5	4.0	5.0	4.5	4.5	4.0	5.0	4.0	4.0	3.8	
DA Average (Ideal = 1)																	
2.3	3.3	3.0	2.7	2.7	3.0	3.0	2.0	3.0	4.3	2.3	3.0	3.7	3.3	2.7	2.3	1.7	
PTDA Average (Ideal = 1)																	
2.0	3.5	3.5	3.0	3.5	3.5	2.0	2.5	3.8	3.8	3.0	3.5	3.0	2.8	2.5	3.8	2.0	
PRDA Average (Ideal = 1)																	
2.7	2.7	3.0	2.7	3.7	3.7	1.0	4.3	4.3	2.7	2.7	3.3	3.7	2.7	3.0	3.3	2.3	
Phase II Data																	
Emotional Intensity Improvements (Calculated by the averages of points 1, minus the averages of points 2 and 3 on a scale: 0 = not present at all, - 10 = the worst I ever felt)																	
Ease of using the technique in the experiment (Scale 1 = very east to use - 10 = very difficult to use)																	
4.5	6.7	4.7	3.8	4.0	4.0	2.5	6.7	5.3	4.2	3.5	3.2	3.5	5.0	2.8	2.3	4.3	
Perceived usefulness at job (Scale 1 = very helpful at my job - 10 = not helpful at all at my job)																	
2	2	1	4	8	8	9	4	7	2	2.5	2	3	3	2	6	3	
3	3	1	3.5	7	7	9	3	3	2	2	2	4	3	1	4	3	
Days: in between Phase II and the Phase III response																	
32	15	25	42	25	25	25	31	28	25	25	39	19	19	20	21	28	
Phase III Data																	
Job Stress (Scale 1=low, 5= extreme)																	
2	4	3	3	3	3	1	2	4	4	3	3	4	3	4	2	4	
Ease of using the technique at work (Scale 1 = very easy - 7 =very difficult)																	
4	1	4	3	3	3	4	5	5	2	3	3	3	4	2	6	3	
Ease of using the technique at work (adjusted to the 10 point scale: 1 = very easy - 10 = very difficult)																	
5.7	1.4	5.7	4.3	4.3	4.3	5.7	7.1	7.1	2.9	4.3	4.3	4.3	5.7	2.9	8.6	4.3	
# of time technique was used in the past two weeks. (1=never, 2=1 time, 3=twice, 4=2-3x/week,5=4-5x/week, 6=>5x/week)																	
2	4	3	3	3	3	1	2	4	4	3	3	4	3	4	2	4	
Reflection on ease of Learning the technique (Scale 1 = very easy, 7 = very difficult)																	
1	1	3	2	2	2	4	3	3	2	2	2	2	1	1	6	3	
Self-report of changes in affect																	
No	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes	
Self Report of well being																	
Yes	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	No	Yes	
Self report of performance																	
No	Yes	No	Yes	Yes	Yes	No	Yes	Yes	Yes	No	Yes	No	No	Yes	No	Yes	
Emotional Labor Results																	
(Scale 1= very strongly agree, 7 very strongly disagree)																	
CSA Average (Ideal = 7)																	
3.3	3.0	3.3	3.0	3.0	3.0	2.7	2.3	3.3	3.7	3.0	3.3	3.0	3.3	3.0	3.7	2.7	
SA Average (Ideal = 7)																	
3.0	2.8	4.5	4.5	2.8	2.8	5.3	2.0	4.3	4.8	4.0	5.0	4.5	5.5	3.8	3.8	3.5	
DA Average (Ideal = 1)																	
3.3	3.3	3.0	2.7	3.0	3.0	2.3	2.0	3.0	3.0	2.0	2.3	4.0	2.0	2.7	3.3	2.3	
PTDA Average (Ideal = 1)																	
2.3	2.5	3.5	3.5	3.3	3.3	2.3	2.3	3.0	3.5	2.3	2.5	3.0	2.5	2.8	3.3	2.3	
PRDA Average (Ideal = 1)																	
3.3	2.7	3.3	3.3	3.0	3.0	2.0	4.3	3.0	3.0	2.0	2.7	3.0	2.0	2.3	4.7	2.0	
Improvements in Emotional Labor Scores from Phase I to Phase III (Scale 1-7) Sum of the Difference for Each Question																	
Improvements in Surface Acting (7 Questions)																	
2	0	3	0	-4	-4	5	-16	1	0	-1	2	2	0	-1	1	-1	
Improvements in Deep Acting (10 Questions)																	
-6	4	-1	-3	2	2	-2	1	7	4	6	8	1	7	1	-5	-5	
Selected for Phase IV																	
								X		X	X		X			X	

Table H7

## Phase III Survey Question Results and Common Narrative Themes

<b>How are participants using the energy healing technique at work or in personal life?</b>	<b># Responses</b>
16 out of 17 claimed to be using the energy healing technique at work or in life.	
14 of these 16 survey respondents offered narrative comments on this question.	
Using the energy healing technique at home	5
Using the energy healing technique for emotional transformation	4
Using the energy healing technique at work	3
Hard time remembering to use it when they need it	3
Somatic energy focus has made a positive improvement in their practice	3
Replacing negative energy with positive energy has made a positive impact in their practice	3
Using the energy healing technique proactively for anticipated stressful situations	2
It has helped to have a positive refocus when dealing with someone difficult	2
Able to maintain better emotional boundaries with difficult people/situations	2
No work related stressful situations to use the energy healing technique	2
<b>How was affect or emotional status impacted?</b>	
14 out of 17 claimed to have an impact on their affect or emotional status	
12 of these 14 offered narrative comments on this question	
Able to focus on positive thoughts	5
It helps	4
Able to stay calm, present, and/or focused	4
Able to engage with others more effectively	3
More in control	3
When I remember to use it, it helps	2
Somatic process helps	2
Able to move on	2
<b>How was well-being impacted?</b>	
14 out of 17 claimed to have an impact on well-being	
11 of these 14 offered narrative comments on this question	
Able to stay calm	4
More control of emotions	4
Able to focus on more positively	3
Able to think better	2
Able to hold a better perspective	2
<b>How was Performance at work impacted?</b>	
10 out of 17 claimed to have an impact on their performance	
9 out of 10 offered narrative comments on this question	
Able to stay calm	3
Able to stay present	3
Able to move on without distraction	2
Able to see from new perspectives	2
Able to think better	2

### Phase IV Interview Stories

#### Abby.

This is my first go-about in a leadership role and having to deal with co-workers and staff at a different level. The conversations you have sometimes with your coworkers and those feelings, I have found, are different in a leadership role. So I've seen that since I've been here. So for me, it was a good reflection on how I interacted, how I felt, and those emotions that I had as a leader vs. as a coworker.

Emotionally, it was very different because I felt that I had to definitely be more selective about how I said things and how I expressed my emotions vs. not being in a leadership role. I would go home every night and think did I handle that right? Did I express the right emotion? Did they understand what I was trying to get across when deep down I was screaming. [Participating in the study] just made me look a little deeper as to how far apart what I'm feeling is from what I am conveying. When I first started the study I realized I was very far apart. As I went through the study I was able to bring those emotions a little closer together – mesh them a little bit better. And take a step back. I realized that they [situations] weren't things that I had to rush into. It was something that I could sit back and reflect on. [I would say to myself:] OK, take a deep breath and [think] where is this going? What is really important here? And just really look at things a little bit closer and then move forward.

[After dealing with a difficult employee,] I would leave here many times and think “ugh.” It was very much the faking emotions and “why did not I say that and why did not I say this?” There was a lot of stress surrounding how my emotions tied in with

how I dealt with her. And I think, since this technique, I've learned [to let it go and I think] "OK, what is the exact issue here? What is it that she is exactly saying and what is it that I'm hearing and where can we meet?" I think that I've been able to listen to her more and maybe just diffuse her a little bit better and understand "OK, I know you're mad about this. This is what we can do, and this is what we can't and we're here for our patients". In doing that, I've seen less instances where she's made me crazy. I think she's also been just a little bit more emotionally prepared as well. There just haven't been as many issues since I've done this. I stepped back and [thought] "OK. What can I change? There are things that I cannot change about her. I know this is how she is, I know this is how she works, but how can we meet and how can we make this so that I do not leave here and I am crazy and go bonkers? I think by using this I've calmed the both of us down a little bit better. I think it's just a little bit more of a pleasant work environment.

When you had us do the exercise, [I thought] OK, let everything go through, it's all moving through, you're giving it off. And the funny thing is, that is something, as I was going through school, that my priest and my mom would always say: "there are just some things that you just need to give over to God because you cannot control everything and there are some things that you just need to give over and then deal with what you can at the time that you can." I think I kind of forgot that. So there are things that I cannot control, but what can I control? I think that's what helped maybe bring those two ends of the continuum a little closer together.

It's definitely brought a better quality of life to what I do and not [just] at work, but at home, too. I don't go home at night and I'm like "ooo" [stressed]. You know,



sometimes you have those days when you get in your car and you just scream and be like “oh, you've gotta be kidding me” but I think that that's changed a little bit. I still have that day once in a while, but not near as often. Not even [just at work] but at home and back and forth. It's a little more even keel, not so up and down. And I feel like I leave [work] and I can kind of sigh and know I can come back tomorrow, and this is great, I can handle that. I know I've got to deal with this, but I can deal with it. It's manageable. So now [I've been] brought back to that [(giving up what I can't control)], I've found myself calmed down quite a bit.

It's been very busy here. Our volumes are growing beyond what we can handle some days and it gets tense. I think that I've just been able to manage it better. I think that the situation gets diffused a lot earlier than it would have before. I leave and I feel good about the way [situations were] handled. We've talked about it [(amongst the staff)], and they've even said at the end of the day, you know “I apologize, because I did get kind of snappy.” I think it's just enabled us to have more open dialogue because I've been calmer. I've been able to handle the situation better. I laugh because they made the comment yesterday “you're a lot easier to work with.”

There is so much emotion that goes with work and you get home and you have the burn out all the time. I think, here especially, that can happen. So, I've seen in them, too, how they come to work with a little bit more of a smile on their face – when they can handle the day a little bit better. And yes we have a busy day, but at the end of the day what can we do? How did it go? What do we need to change and then what can we do tomorrow?” So I think with having that better, more open dialog, and the calmer emotion

helps to make it better.

I think it's important to have that balance, [both emotionally and spiritually]. I wanted to find something that would work for me and something that would work for us. The emotional piece has been a big part of why we can all giggle and laugh and the patients [say] "oh, you guys are so fun!" So, if you don't have that, then it makes it hard to leave at night and it makes it hard to come back in in the morning. I see what emotions can do negatively. It has made me realize, how even more important that is. It just takes one to bring everyone down. Working in this setting, and I know in every setting there's still struggles and those emotions, but in this setting it's hard. It's hard and so you have to be able to take care of yourself and your coworkers and your patients. So being emotionally strong and being able to have a positive attitude and being able to have that emotional piece is very important. I think it's what makes a good nurse. I think it's what makes a good doctor.

Speaking from a nursing perspective, we are there for the patients. Our primary goal is to make sure that we do everything we can for them. Just to get them the best care, the most positive outcomes, they're not always the ones they want. It's not always a rosy ending, but how can we be there for them no matter what it is. And that's for everybody; everyone that walks through the door of a clinic or a health facility. And it's all the time. You don't just pick and choose who and what day. It's really all the time and every single person. There is no discrimination. [As healthcare professionals we need to] realize how important their emotions are and how they deal with them and how they can utilize this tool and this training to recognize that and deal with them.

The more I [saw] even just the little subtle positives, it made me realize that it could be more and just build on what we already have as a positive to make it more. It's made me a more understanding and capable leader. And like I said, it's going home at the end of the day with a smile and know today went well not matter what happened that day I did not take anything home with me and that's been huge. I've not taken anything home with me.

**Barbara.**

My background is psychology and I've done some hypnosis work and my first internship was working with people that had had trauma in their childhood. I helped co-write a book [on the subject]. It was kind of a meditation-sort of things that we used in that therapy. So, this was kind of up my alley. Not with this particular type of thing, but with some other techniques that are similar, but probably not as effective. [I did] a lot of going back to painful experiences but we did not do what you do, getting rid of the part in the physical body and then breathing in the healing energy. We did a lot of exploring what had happened and kind of going through talking about it and doing some meditation: "OK, calm down, relax" kind of stuff and positive affirmation, nothing that really fixed anything. It was more about get this out [verbally] and we'd talk about it but there wasn't any really fixed part to it.

I haven't used it as much as I thought I maybe would, because it's not second nature. It's not something that I think "maybe I should try it." It's not until things get really [tense and] I'm starting to feel freaked out; then I think "oh yeah, I've got this tool I can use." I've used it twice; just these really little simple things at home and then once at

work, which was kind of a big deal, and once at the doctor's office, which was kind of big deal. So I think I'm catching on. I think that probably the first two times I just was sort of trying it. I did not have any real super trauma or anything. It was just OK, I'm feeling a little bit this way, so maybe I should try. But then, I did have two instances where I [thought] "OK, I'm really starting to freak out." I panicked a little bit first thinking "OK" and trying to give myself this "I can do it, you can do it. It's going to be fine. It's going to be fine" and then I'm like "hey, I'm feeling this." And I think it was the physical [sensation] that reminded me that I have something to use for that because I start feeling tight in the chest and I'm like "hey, wait, I'm feeling something in my body"; which I don't know that I was ever really aware of before. I knew that I was freaked out. So, I think that if I'm in situations where I'm more anxious about something I think I'll remember to use it because I've already done it twice now and it worked.

The first one was the work one and I was meeting with the strategic team which is the CEO, CFO, and Vice President. So the top dogs in the company. I was giving a half-hour presentation about something that I've experienced and was sharing with them. That kind of thing is not my thing. It really, really gives me panic and sometimes I can't express myself clearly because I have so much panic. I was there early and I could feel myself starting to get worked up. And I was thinking "oh my gosh, these are real people, it's going to be fine. They're really nice people." But, I was getting more and more anxious and then I remembered about the healing technique. So I've done the deep breathing before which has never helped my anxiety, ever. To do deep breathing makes me even more anxious. So I did a couple breaths before I got that piece right. I always

feel nervous, which most people would be nervous, but I wasn't a nervous where I couldn't say anything or couldn't perform or fell off my chair. It was easier. I had more fun. I actually joked with the people and it was a lot better than it was, I think, without the healing technique. This is fantastic because the one thing in my career that's probably held me back is not being able to do the public speaking part. I can do it, I just don't do it effectively or as effectively as I would like to. I will have to present again. The piece I was presenting is something that I'm going to be expected to present to bigger groups of people. I think I'll be more ready this time, and probably prepared, because I was pretty panicked by the time I remembered. So that's huge. I do think it's going to help. I'm excited because it's been on my list of things that I need to work on for a really, really long time. If I want to advance in my career I have to be able to do some public speaking. I don't have to be on national TV, but I have to be able to stand up in front of a room and express my ideas. This time I was definitely not going to be fine until I did the healing. It felt good.

[The second panic situation was when] I had my physical examination this week. I originally had it set up for Wednesday, with a women, because when I was in my 20's I had an experience with a man doing my physical and I think it was very traumatic and I don't know why. I don't know that I have any history; it just was traumatic enough. Every time since then I've always had a woman. So, I had to reschedule because I was taking [some] training and then woman was not available. So I had to schedule with a man, and I thought I'm going to be fine. I'm old. I'm not a young person any more. I can do this. But then I started getting anxious about it and thinking what if I run screaming

out the room and what if I start crying? I don't want to make him feel bad either. Or what if I faint again and then the nurse has to take care of me again like before?" All these things, and so I was in the exam room actually undressed sitting on the table and I had already met him and he was nice, but I still started feeling like I don't know if I'll be able to do this. So I used the healing energy technique and I was fine. We talked about a whole bunch of stuff and it was not a problem at all. The anxiety in this instance was completely gone once I did it. So [this was] another big thing for me. I've done hypnosis before and I've done meditation and I've done self-affirmation, but nothing has really worked like that where I'm in the situation, I start freaking out, and fixed it. It really gives me a lot more control over feeling like I'm not going to be in a situation where I start freaking out and don't have any options.

[In the past] I would just muddle through it and try to do the best I could. Probably I might have thrown-up after the doctor's appointment or something like that where the stress comes out later. And for work, I think my options would have been to go in there and stutter and be all shaky. [Now] I have some control. I know that for some people, the doctor appointment thing is no big deal. That's a big deal for me. It's been 20-some years.

I did not anticipate either of these things coming out of participating in this study. I just thought this sounds kind of interesting. I think that I was open and that I know that there are possibilities that exist and that we haven't considered everything. It's not just what we can see on the paper; that there are other possibilities that will work. I'm really good at imagining things. I talk to God all the time; I give him my worries. I do that all

that all the time just in words, but never from a physical part of my body. That was the one thing I was a little skeptical of. I did not know if I was going to be able to identify and I thought everything was going to be in my throat. It totally wasn't it was all over. It makes me more aware of that kind of feeling.

I think that recalling something old was much easier. I do think that some things if they were too old, I couldn't remember exactly where in the body that had happened. I had a general idea, but the current things were very obvious. The physiological effects that I was having were extremely obvious. At that point, I could identify: oh, yes, I have crazy chest pain and a palpitating heart. I have a horse running through my chest. No, that [part] was easier and I think maybe that was why I remembered to do it. Whereas recalling something, you almost have to try to remember what was it like and how did I feel? But that wasn't as hard.

It is working for me and I'm kind of surprised. I mean, I'm not, but I am. Because I'm Polly Anna and I just don't think I have any stress and everything's fine and lovely. And then I realize "oh dear, I'm feeling really stressed" but now I have the technique. So, usually I just kind of feel stressed and get through whatever I have to get through and discount it. Whereas this hopefully will help in the future when I have these same things come up. I think it will be good because then I won't be stuck in that stuff because I don't like to think about the bad stuff. I like to be positive and optimistic and not dwell on that bad stuff. But in this way I won't be dwelling on it. But I'll also be getting rid of it and won't be packing it in somewhere. I won't carry it with me.

I think that probably the biggest benefit could be is if the staff could use the

technique and use it when they're having conflicts with each other. Or, we have [a client] who screams and you could feel it in your body when he's screaming and you've tried everything and you can't fix him. That would be another place where maybe people could use the technique. Sometimes they put on their headphones and they just have to walk away. They can't take it anymore. Sometimes he's so happy. So, we just have to figure out what he's trying to say. So this would be something to help just to give them some tools so they can maybe even walk away, do the healing technique, and then come back. They'll be more calm and not panicked and worried.

I do think that would be something they could use if they would be open to it. They work side by side all the time, so... we have a little phrase: [not disclosed for identity purposes] which means "you need a break, I'm taking over." So [the energy healing technique] would be something for them to do. It's needed sometimes and you can't always help yourself if you're freaked out about something, so it's good to take a break. I can see some of the staff thinking this is good and some of the staff [not buying into it].

I just thought it sounded like a fun thing and I think I gained quite a bit out of your research, ma'am. I wasn't really sure it was going to work for the big ones. It worked for the little ones, but I thought when I get something really big, everything I've tried has not worked yet. So to have something that worked is pretty cool. It's just limitless in the ways that I can use it.



**Carla.**

I'm always interested in stress-related issues. I have found in my personal life, I have a pretty strong faith. In my professional life the last two years my work load has increased probably doubled. I have hired help in the past year to help with the workload, but I'm finding I have to bring work home in order to not get behind. It's just been much more stress than I was used to dealing with. I have done some physical activity and I've incorporated that into my life. So I was curious about any sort of mental or imagery or any kind of helpful tools that would help me carry that a little bit further. I do a [form of exercise] routine every 2-3 times a week and I started out wanting to be using that to be more physically active then I found the benefits, now that I have done it three years and I'm at where I want to be physically, the benefits of it are total stress blowing off. I find that even if I don't feel like I need to get on [an exercise] machine for my physical fitness, I need it for that stress management. Because as soon as I lay down and start working on a machine and start blowing and breathing, I imagine I'm breathing all my stress out, so it's very, very helpful.

The imagery of pulling the stress out and replacing it with something nicer helped; [that is] the piece that I had not thought of before. In the past I've always felt the expression when you've got something on your chest and it's bothering you, and maybe that's why most of where I feel my stress is in my chest. It's not a physical, it's just heaviness. So my rule has always been, prior to taking this class is if you have something on your chest and it lasts more than 24 hours you need to get rid of it. So go confront whoever it is or whatever the situation is – confront it. And I use those 24 hours

to sort of think through: what are the different perspectives? Why did that happen? What might they have been thinking?" and sort of just to calm down, and pull the emotions away from it and look at it more objectively. But if it's still there after 24 hours then I usually need to something about it. I usually do follow that rule. So that imagery of getting it off my chest was always there. Once I'm done that's gone. It's just risen off out of me. What I learned in the class was the thought of replacing it with something like peace was an additional idea that I hadn't thought of before. That's kind of helped, I think because I had that peace and light to hang on to. Even if I did not immediately feel it prior to replacing it, that idea of replacing it, if I got something off my chest and the idea of having that peace and light in there, helps me carry out a little bit more. And this is still hard for me, to locate it physically. I'm used to giving [struggles] to God anyway, either on a nightly basis or a weekly basis. I don't really know how important it is for me to actually physically locate it. But when I thought about it, it was kind of a barrier for me. But then as I thought about it, most of it's in my chest just because I've always had that imagery of getting it off my chest so it might be there. So I take the time to think about where is it? But if I struggle with it, it doesn't matter. I just let it go and then let it be replaced.

The interesting thing is and this was [ongoing] prior to the class... Everybody has a different way, a physical way, of manifestation of stress. For the past couple of years I've been getting leg cramps at night. Not every night, but sometimes and they're just painful. I thought where is this coming from? [...] I realized it was stress related. They only happened when I'm stressed. So, if I'm going to bed stressed, I'm probably going to

have leg cramps. So this [participating in this study] alleviated it. I have only had one leg cramp.

I've always noticed as a nurse if you have friends go through, or hear about people going through stressful times, a divorce or a death, then they get sick. And I know there's a connection. There has to be. If you go through long periods of stress for a long time, you're going to get cancer or whatever. It's going to wear on you. And maybe you won't see it right away, but if you can find a way to deal with the stress and keep it out of your life, or at least have realistic expectation of it, maybe you can - not get physical manifestations of all that stress over a long period of time. I really believe that. I think that's all what's behind the body/mind connection. It's behind the meditation and prayer and if we have providers and nurses in hospitals that bring that into health and healing like your holistic view. It could be huge. I'd like [other's] to know or understand or at least start believing that there is a big connection between mind and body. You use the term balance. I would say maybe even stronger language, not just balancing your stress, but getting rid of it, even if it's for short periods of time. You just need to be able to visualize it, think about it, understand the concepts, and then practice it. They're simple techniques, but it does take practice. Wouldn't it be wonderful if we could be surrounded by calm people?

There is one situation that I had in mind as I filled out the surveys pre and post was with a difficult person that I need to work with. I know that when I am going to be in a meeting with this person and I do take some time to just think through those skills. I think it really has helped that I don't even get to the irritated point when those behaviors

are in play that used to set me off. I can see it clearer and I know what it does to me and I'm not going to go there. So that's kind of how I walk in. It helps me prepare.

Sometimes it even helps me even diffuse or prevent it from affecting me. The behavior's just still there. But hopefully, in time, I won't even bat an eye. Now I bat an eye and take a deep breath. The irritation and the stress that happens, it's not as intense. It's processing it and I hope to get to the diverting stage.

I think having grounding in faith makes it easier to learn [the concept]. If you're grounded in faith I think that you learn that you give it to God. For me, I did not really do it until I was an adult and no longer care-free. You have all these things that are weighing on your mind. I, as an adult, began to give it to God pretty regularly. I've learned too, that when you have a faith as a base you understand that you're not in control anyway. At any part of your day all you can do is pray that your eyes will be opened to know the path that God has made for you and follow those signs and hear those voices. So I think when you are used to giving it to God then the other piece is letting in God's light and peace into your heart once you've done that and just letting it go. Because there is stuff that you can't control. You can't control someone else's behaviors. You may not like them, but it doesn't mean you don't have to like the person.

[Participating in the study] brought greater awareness and closure in terms of receiving the peace and the light back in to fill the hole. It added a dimension that I hadn't thought of before. And now that we've been in the class, I've met you, we've heard from you a number of times through email, when I find myself going there, getting stressed, I think of you, and the study, and God and put them all together to use the skills

to walk out the door and be prepared. I've never been really confident at thinking on my feet. So when I'm surprised by a response or an interaction, it takes me a few seconds to think oh I need to use this right now. That is going to take some practice, but at least it gives me a tool. That tool is right there in my brain now because I've been involved in this study. I always had the tool because I always know I can give it to God. But in the moment, it's hard. So I'm learning to do that.

I seem to feel the peace more often. I seem to be happy. I'm always striving to be calm and being resilient and not letting the little things bother me. I think it's happening less often that the little things bother me. What I'm doing is taking the time to be more thoughtful about what I'm doing. It's not necessarily that I'm doing more, but I'm doing better at what I am doing. The other thing that I noticed is that when I walk down the halls when I am really stressed I really don't look up. I'm just thinking about the next thing. I'm always thinking. Now, I'm now looking up to say "hi" to people I encounter and enjoying that. It helps, and I'm feeling happy and more peace. Now when I say "hi" they are like "whoa, hi"! It's helping me to be more present because I don't have the stress list in my head all the time.

I think our conversations at home are more present. I've been married for [a long time] and hearing the same conversations over and over used to irritate me and now it's OK. [I now think] it's a brand new day; let's talk about the same things. I think the conversations are a little deeper. [When I talk to my daughter, I ask,] "so tell me everything you're doing." I'm there. I'm listening and trying to put myself in her life and imagining it and asking the right kinds of questions. So it has helped to leave my

work at work. I still take work home with me, but [family time is dedicated family time]. I'm on the clock, sort of, [for about an hour]. Then I can let it go again. [In the past] I would be home and I'd be thinking of work the whole time [...] so that I am prepared for the next day. It gives me a new identity. It gives *me* back.

**Donna.**

[I wanted to participate in this study to] see if I could gain any insight or better understand how to control emotional reactions. I'm pretty good about keeping my emotions in check. There were things that happened early on in my life that really challenged me from an emotional standpoint, [so I learned] to not be so emotionally reactive. Everything has helped shape me to get to where I am. Being in [my role, I] work with so many different people and everybody has different emotional reactions and different levels of it. Certain people can control their reactions and other can't. I find it interesting and so I thought it would be interesting to participate to see what techniques you do offer and teach and see what it was all about.

There were some personal things that had gone on right around that time that I used as my examples as I was sitting in the second phase. For the most part I've been able to move on and I'm not holding frustrated feelings. It had to with an issue between my husband and me. For me things have been very busy at work, very intense. I've spent a lot of time working from home. The last year I've run really hard. [Due to the influences of his job, my husband] tends to hold negative perceptions about things at times. I was 15 minutes late coming home. I had gotten a new cell phone. I somehow managed to put it on silent and missed some phone calls from him. I thought I was clear

with him when I was on the phone with him. Well then, I came home and he goes “so were you out cheating on me?” and I’m like “oh, where’s that coming from?” He has apologized for it, pretty much weekly since that time.

It had all happened right before [this study] and I was still having residual resentment of “I can’t even believe he would say that.” That one for me really challenged me in that it was just so... “You’ve gotta be kidding me.” I have no time to even think about doing something like that right now between taking care of the kids and going to work and work is so busy. Where would I find time? How could you even think that that’s a possibility? So it gave me time to work through it, replace it with positive energy and I can see how he would think that and that needs to serve as a reminder to me that maybe I need to bring balance back and not be so focused on work.”

My husband was saying you just don’t seem happy. I said I’m very happy. So, then it caused me to think what other things has he been saying to me. So then as I’m coming full circle I’m [thinking], it’s not that I’m not happy, but he’s not seeing that I’m happy. That’s what started causing me to look back and [realize] I’m so focused when I’m at work, because there’s so much to do, I can’t even think about [coordinating family needs]. When I get home I [focus on] what needs to get done here because I haven’t even thought about it all day long. It’s that I’m so focused all day long that when I come home I’m still in that mode of “what needs to get done, how do I get it done” I’m not taking time to just *be*.

I think the most important thing [I got out of this study] is the message of how to keep yourself emotionally balanced and learning how to work through that and do that

and practice it. The quicker you are able to work through and become emotionally balanced; you are able to start taking positive steps forward. It just challenged me to [consider] how do you replace that feeling of being accused of something so awful. It gave me a different way to try to work through that because I was struggling to work through that one. I know I did nothing wrong. I know that it's all work, but why doesn't he believe that? So, it made me think about what is it that I'm doing? Because you don't always jump to what did I do to cause that?

I've broken it into three [steps] for myself. Where you focus on perceptions because perceptions is what causes the emotion and then once you're able to control your emotions you're able to go back to "how do I approach this in a positive way" so that I can come to a resolution and be at peace with what originally occurred or caused the feeling. It put things into a different perspective as far what it is that I was doing internally already. It helped me find how to move that [emotion] out and fill that with positive energy. How do I get rid of that "I can't believe you accused me of that"? It really helped me think about what actions was I exhibiting that would have caused [him to think that]. And how do I change those so that he doesn't have that concern?

As my husband puts it, family is a glass ball and work is a rubber ball. I absolutely value my job but my family ultimately has to come first. I had a conversation with [my manager] because as I look back over the last year I've been running hard. Now that I'm short staffed it's even more challenging. I had asked for [additional] FTEs. I understand I may not get all of them, but I needed to know that there's going to be a change because I just can't keep running this hard. [I did get temporary help right away.]



Not that I wasn't spending time with the kids or spending time with [my husband], but I [was preoccupied] in those moments with why I'm not doing the laundry or cleaning the house or checking to see what [my child] needs for school and all of those things... checking my list off. I'm panicking during those times of playing with the kids [thinking] "oh my God, what am I forgetting" and "I need to get this done, and that done, and this done, and that done." [I realized it's OK to not do that] for a half an hour, or an hour to let that go and just enjoy those moments.

Work is still busy, but I need to be more conscientious about being in the moment instead of being there and doing the action [while] in the back of my mind I'm sitting there going "I should really be doing this, and this and this." It takes a while to make those changes. I'm still working on trying to make sure that I am showing that I am really happy and happy to be there and so it does take some time. But I think just having gone through all the things that I've gone through, it's given me more of an "OK, this this is why you perceived I'm not happy and I am feeling happier. I think its allowing yourself to actually experience those positive things. Not that I wasn't enjoying it but I was always worried. So I'm just trying to be.

[As I was completing the survey] it caused me to think back. I do this, I think, pretty well already. So why did I feel such ease or why do I feel such ease when I work through difficult situations to not have those emotional reactions that I witness other people having?" I think I boil it down to, it started with [learning emotional control early in my life]. You're the only one that has control over how you view things and how you

feel about things. I believe that if you really want to change it for the better, you're going to do it. You will find a way. You will be open to the resources that are out there.